LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).



VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART

SPECIMENS OF THE

RĀJASTHĀNĪ AND GUJARĀTĪ.


KURUKSETRA UNIVERSITY
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G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.)

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, OF THE NĀGARĪ PRACHĀRIṆĪ SABHĀ, AND OF THE AMERICAN ORIENTAL SOCIETY; ASSOCIATE FOREIGN MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN



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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.
,, II. Mōn-Khmēr and Tai families.
,, III. Part I. Tibeto-Burman languages of Tibet and North Assam.
,, ,, II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
,, ,, III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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,, V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
,, II. Bihārī and Oriyā.
,, VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
,, VII. Indo-Aryan languages, Southern group (Marāṭhī).
,, VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Piśācha languages).
,, IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Panjābī.
,, II. Rājasthānī and Gujarātī.
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GUJARĀTĪ.

MAPS.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*		ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ळ्ह *ḷha*.	

Visarga (ः) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *bangśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	ʻ
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ṛ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*ẕ*	ز	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*ṭ*	ک	*k*
ث	*s̤*							ظ	*ẓ̤*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*
										ں	when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.
										و	*w* or *v*
										ه	*h*
										ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ā*;— thus, دعویٰ *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^{a}tā*, pronounced *dēkhtā*; (Kāśmīrī) चह् *ts^{a}h*; करु کَر *kar^u*, pronounced *kor*; (Bihārī) देखथि *dēkhath^i*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (च), Pushtō (څ), Kāśmīrī (ڇ, च), Tibetan (ཙ), and elsewhere, is represented by *t͟s*. So, the aspirate of that sound is represented by *t͟sh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Pushtō (ځ), and Tibetan (ཛ) is represented by *d͟z*, and its aspirate by *d͟zh*.

(*c*) Kāśmīrī ڔ (ञ) is represented by *ñ*.

(*d*) Sindhī ڻ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Pushtō ڼ or ڹ are represented by *ṇ*.

(*e*) The following are letters peculiar to Pushtō :—
ټ *ṭ* ; ځ *t͟s* or *d͟z*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ẓh* or *g*, according to pronunciation ; ښ *ṣh* or *kh*, according to pronunciation ; ڼ or ڹ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—
ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; جھ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڌ *dh* ; ڊ *ḍ* ; ڏ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; کھ *kh* ; ڳ *gg* ; گھ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.
ă, „ „ „ *a* in *hat*.
ĕ, „ „ „ *e* in *met*.
ŏ, „ „ „ *o* in *hot*.
e, „ „ „ *é* in the French *était*.
o, „ „ „ *o* in the first *o* in *promote*.
ö, „ „ „ *ö* in the German *schön*.
ü, „ „ „ *ü* in the „ *mühe*.
t͟h, „ „ „ *th* in *think*.
d͟h, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (K͟hōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarātī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY;
February 24, 1908.



No. 356, Linguistic Survey.—June 08.—1,600

Litho., S. I. O. Calcutta

RĀJASTHĀNĪ.

Name of language. Where spoken.

Rājasthānī means literally the language of Rājasthān, or Rājwāṛā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwāṛī, Jaipurī, Mālvī, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—*i.e.*, 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.[1]

Language boundaries.

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its south (from east to west), it has Bundēlī, Marāṭhī, Bhīlī, Khāndēśī, and Gujarātī. Bhīlī is also spoken in two mountainous tracts (the Vindhyā Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāṅgarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

Relationship to neighbouring languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

[1] Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathaurs abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Dialects.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwāṛī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

and the North-West of the Jaipur State. The area occupied by Mārwāṛī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hāṛautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwāṛī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwāṭī of the Ahīr country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvī, spoken in Malwa and the adjoining country. It has Bundēlī (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmāḍī. It is by origin a form of Mālvī, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīlī and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

Number of speakers.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwāṛī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvī	4,350,507
Nīmāḍī	474,777
Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey	15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwāṛī are found in other parts of India. In 1891, 451,115 speakers of Mārwāṛī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwāṛī' to indicate any inhabitant or dialect of Rajputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

Literature.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwāṛī. Numbers of poems in Old Mārwāṛī or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithīrāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithīrāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwāṛī*, *Udaipurī* (*i.e.*, Mēwāṛī), *Bīkānērī* (a form of Mārwāṛī), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (*i. e.*, Mālvī).

Authority.

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

Written character.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājanī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

Grammar.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, Mārwāṛī, Jaipurī, Mēwātī, and Mālvī, based on the *Note* referred to above. Nīmāḍī, being a mixed form of speech, does not require illustration in this connexion.

Pronunciation.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhīl dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter व, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a, u, o, ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mārwāṛī' not 'Mārvāṛī,' because the *w* is followed by *ā*, but 'Mālvī,' not 'Mālwī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *ḷ* and *ṇ* which are hardly ever met in Western Hindī are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēlī and Gujarātī forms for the sake of comparison.

Gender.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

Declension.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A.—DECLENSION.

(*a*) Strong masculine tadbhava noun. *ghōṛō*, 'a horse.'

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	*ghōṛā*	*ghwāṛō*	ghōṛō	ghōḍō	ghōṛō	ghōḍō	*ghōḍō*
Agent .	...	...	ghōṛai	ghōḍē	ghōṛai	ghōḍăĭ	*ghōḍē* or *ghōḍāē*
Oblique .	*ghōṛē*	*ghwāṛē*	ghōṛā	ghōḍā	ghōṛā	ghōḍā	*ghōḍā*

A.—DECLENSION.

(*a*) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(*continued*).

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Plural.							
Direct .	*ghōṛē*	*ghwāṛē*	ghōṛā	ghōḍā	ghōṛā	ghōḍā	*ghōḍā*(-*ō*)
Agent .	...	...	ghōṛā̃	ghōḍā̃	ghōṛā̃	ghōḍā̃	*ghōḍā*(-*ō*)-*ē*
Oblique .	*ghōṛaũ* or *ghōṛani*	*ghwāṛan*	ghōṛā̃	ghōḍā̃	ghōṛā̃	ghōḍā̃	*ghōḍā*(-*ō*)

(*b*) Strong feminine tadbhava noun. *ghōṛī*, 'a mare.'

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	*ghōṛī*	*ghwāṛī*	ghōṛī	ghōḍī	ghōṛī	ghōḍī	*ghōḍī*
Agent .	...	...	ghōṛī	ghōḍī	ghōṛī	ghōḍī	*ghōḍīē*
Oblique .	*ghōṛī*	*ghwāṛī*	ghōṛī	ghōḍī	ghōṛī	ghōḍī	*ghōḍī*
Plural.							
Direct .	*ghōṛiyā̃*	*ghwāṛiyā̃*	ghōṛyā̃	ghōḍyā̃	ghōṛyā̃	ghōḍyā̃	*ghōḍī*(-*ō*)
Agent .	...	...	ghōṛyā̃	ghōḍyā̃	ghōṛyā̃	ghōḍyā̃	*ghōḍī*(-*ō*)-*ē*
Oblique .	*ghōṛiyaũ*	*ghwāṛin*	ghōṛyā̃	ghōḍyā̃	ghōṛyā̃	ghōḍyā̃	*ghōḍī*(-*ō*)

(*c*) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	*ghar*	*ghar*	ghar	ghar	ghar	ghar	*ghar*
Agent .	...	...	ghar	ghar	ghar	ghar	*gharē*
Oblique .	*ghar*	*ghar*	ghar	ghar	ghar	ghar	*ghar*
Plural.							
Direct .	*ghar*	*ghar*	ghar	ghar	ghar	ghar	*ghar*(-*ō*)
Agent .	...	...	gharā̃	gharā̃	gharā̃	gharā̃	*ghar*(-*ō*)-*ē*
Oblique .	*gharaũ* or *gharani*	*gharan*	gharā̃	gharā̃	gharā̃	gharā̃	*ghar*(-*ō*)-*e*

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvī, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvī has also a plural formed by suffixing *hōr*, which reminds us of the old Kanaujī *hwār* and the Khas (Naipālī) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Agent	*nē*	*nē̃*	nai	nē	...	...	...
Genitive	*kau, kē, kī*	*kō, kē, kī*	kō, kā, kī	rō, rā, rī; kō, kā, kī	kō, kā, kī	rō, rā, rī	*nō, nā, nī*
Dative	*kaũ*	*khō̃*	nai	nē, kē	nai, kai	nāĩ	*nē*
Ablative	*sō̃, tē̃*	*sō̃, sē̃*	saĩ, taĩ	ū̃, sē, sū̃	sū̃, saĩ	sū̃, ū̃	*thī*

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēlī. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvī are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvī and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kāḷē ghoṛē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bījē dahāḍē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	*maĩ, haũ*	*mē̃, maĩ*	maĩ	mũ, hũ	maĩ	hũ, mhũ	*hũ*
Oblique .	*mohi, mō, muj*	*mō, mōy*	mũ, muj	ma, mha, mhā	ma, mũ, maĩ	mha, maĩ	*ma, mārā*
Genitive .	*mērau*	*mō-kō, mērō, mō-nō*	mērō	mārō, mhārō	mhārō	mhārō, mārō	*mārō*
Plural.							
Direct .	*ham*	*ham*	ham, hamā	mhē̃, āpā̃	mhē, āpā̃	mhē, mē, āpā̃	*amē, āp^{a}ṇē*
Oblique .	*hamaũ, hamani*	*ham*	ham	mhā̃, āpā̃	mhā̃, āpā̃	mhā̃, mā̃, āpā̃	*am, amārā, āpaṇ, āp^{a}ṇā*
Genitive .	*hamārau*	*ham-kō, hamārō, hamāō*	mhārō	mhā̃ṇō, āp^{a}ṇō	mhā̃-kō, āp^{a}ṇū	mhā̃rō, mā̃rō, āpā̃rō	*āmārō, āp^{a}ṇō*

Second Person.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	*taĩ, tū*	*tai, tũ*	tū	tũ	tū	tũ, thũ	*tũ*
Oblique .	*tohi, tō, tuj*	*tō, tōy*	tũ, tuj	ta, tha, thā	ta, tū, taĩ	tha, taĩ	*ta, tārā*
Genitive .	*tērau*	*tō-kō, tērō, tō-nō*	tērō	thārō	thārō	thārō	*tārō*
Plural.							
Direct .	*tum*	*tum*	tum, tam, tham	thē̃	thē	thē, tamē	*tamē*
Oblique .	*tumhaũ, tum*	*tum*	tam	thā̃	thā̃	thā̃, tamā̃	*tam, tamārā*
Genitive .	*tumhārau, tihārau*	*tum-kō, tumārō tumāō*	thārō	thā̃ṇō	thā̃-kō	thā̃rō, tamā̃rō	*tamārō*

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēlī is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mũ*; *ta-*, or *tũ*, in this agreeing with Gujarātī.

In the plural it is *mhā̃* and *thā̃* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvī has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct	*yah*	*jō*	yō, fem. yā	yō, fem. yā	yō, fem. yā	ō, yō, fem. ā, yā	*ā*
Oblique	*yāhi, yā*	*jā*	aĩ	iṇī, aṇī	ī̃	iṇ, iṇī, aṇī	*ā*
Plural.							
Direct	*yē*	*jē*	yai	yē	yē	ē, ăĭ	*ā*
Oblique	*inhaũ, ini*	*in*	in	iṇā̃, aṇā̃	yā̃	iṇā̃, aṇā̃, yā̃, ā̃	*ā*

That.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Direct	*wō, wah*	*ū, bō*	wō, woh, fem. wā	wō, fem. wā	wō, fem. wā	ū, fem. wā	*ē*
Oblique	*wāhi, wā*	*ū, bā*	waĩ	uṇī, waṇī	ū̃	uṇ, uṇī, waṇī	*ē*
Plural.							
Direct	*wē, wai*	*bē*	wai	vī	wai	wăĭ	*ē*
Oblique	*unhaũ, uni*	*un*	un	waṇā̃	wā̃	uṇā̃, waṇā̃, wā̃	*ē*

C.—OTHER PRONOUNS.

	Braj.	Bundēlī.	Rājasthānī. Mēwātī.	Rājasthānī. Mālvī.	Rājasthānī. Jaipurī.	Rājasthānī. Mārwāṛī.	Gujarātī.
Relative .	*jau, jaun*	*jō*	jō	jō	jō, jyō, fem. jā	jō, jikō, fem. jikā	*jē*
Oblique .	*jāhi, jā*	*jā*	jhaĩ	jaṇī	jĩ	jiṇ, jaṇ, jaṇī	*jē*
Correlative	*sō*	*sō*	...	...	sō	sō, tikō, fem. tikā	*tē*
Oblique .	*tāhi, tā*	*tā*	...	...	tĩ	tiṇ, tiṇī	*tē*
Interrogative.							
Masc., fem.	*kō, kau*	*kō*	kauṇ	kũṇ	kuṇ	kuṇ, kaṇ	*kōṇ*
Oblique .	*kāhi, kā*	*kā*	kaĩh	kaṇī	kuṇ	kuṇ, kaṇ	*kōṇa, kō*
Neuter .	*kahā, kā*	*kā*	kē	kãĩ	kãĩ	kãĩ	...
Indefinite.							
Masc., fem.	*kōū, kōī*	*kōū*	kōī	kōī	kōī	kōī	*kōī*
Neuter .	*kuch*	*kachū*	kimaĩ	kãĩ	kyõ	kãĩ	*kaĩ, kãĩ*

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēlī are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *īj*. Thus *mārᵃṇō*, to strike; *marījᵃṇō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhāṇā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sũ* is, of course, only a phonetic spelling of the Jaipurī *chhũ*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā̃*, that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *ā*.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
PRESENT.							
Singular.							
1.	*haũ*	*hō̃, ā̃w*	hũ, sũ	hũ	chhũ	hũ	*chhũ*
2.	*hai*	*hē, āy*	hai, sā, sai	hē	chhai	hăĭ	*chhē*
3.	*hai*	*hē, āy*	hai, sai	hē	chhai	hăĭ	*chhē*
Plural.							
1.	*haĩ*	*hē̃, ā̃y*	hā̃, sā̃	hā̃	chhā̃	hā̃	*chhīē*
2.	*hau*	*hō, āw*	hō, sō	hō	chhō	hō	*chhō*
3.	*haĩ*	*hē̃, ā̃y*	haĩ, saĩ	hai	chhai	hăĭ	*chhē*
PAST.							
Singular.							
Masc. .	*hau, hutau*	*hatō, tō*	hō, thō, sō	thō	chhō	hō	*hatō*
Plural.							
Masc. .	*hē, hutē*	*hatē, tē*	hā, thā, sā	thā	chhā	hā	*hatā*

B.—The Finite Verb.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēlī are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chal*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(*a*) *Old Present.*—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā̃*,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
1.	*chalaũ*	*chalū̃*	chaḷū̃	chaḷū̃	chaḷū̃	chaḷū̃	*chālū̃*
2.	*chalai*	*chalē*	chaḷai	chaḷē	chaḷai	chaḷăĭ	*chālē*
3.	*chalai*	*chalē*	chaḷai	chaḷē	chaḷai	chaḷăĭ	*chālē*
Plural.							
1.	*chalaĩ*	*chalē̃*	chaḷā̃	chaḷā̃	chaḷā̃	chaḷā̃	*chālīē*
2.	*chalau*	*chalō*	chaḷō	chaḷō	chaḷō	chaḷō	*chālō*
3.	*chalaĩ*	*chalē̃*	chaḷaĩ	chaḷē	chaḷai	chaḷăĭ	*chālē*

(*b*) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
2.	*chal*	*chal*	chaḷ	chaḷ	chaḷ	chaḷ	*chāl*
Plural.							
2.	*chalau*	*chalō*	chaḷō	chaḷō	chaḷō	chaḷō	*chālō*

(*c*) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi;* thus, *chaḷ^{a}syū̃* or *chaḷ^{a}hū̃*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindī *chalū̃-gā*, which probably means 'I am gone (*gā*) that I may go (*chalū̃*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
1.	*chalihaũ*	*chalihō̃*	...	...	chaḷ^{a}syū̃	chaḷ^{a}hū̃	*chālīś*
2.	*chalihai*	*chalihē*	...	...	chaḷ^{a}sī	chaḷ^{a}hī	*chāl^{a}śē*
3.	*chalihai*	*chalihē*	...	...	chaḷ^{a}sī	chaḷ^{a}hī	*chāl^{a}śē*

SIMPLE FUTURE—*contd.*

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Plural.							
1.	*chalihaĩ*	*chalihẽ̃*	...	...	chaḷ^{a}syā̃	chaḷ^{a}hā̃	*chāliśũ, chāl^{a}śũ*
2.	*chalihau*	*chalihō*	...	...	chaḷ^{a}syō	chaḷ^{a}hō	*chāl^{a}śō*
3.	*chalihaĩ*	*chalihẽ̃*	...	...	chaḷ^{a}sī	chaḷ^{a}hī	*chāl^{a}śē*

PERIPHRASTIC FUTURE.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
Singular.							
Masc. 1.	*chalaũ-gau*	*chalū̃-gō*	chaḷū̃-gō	chaḷū̃-gā	chaḷū̃-lō	chaḷū̃-lā or -gō	...
Plural.							
Masc. 1.	*chalaĩ-gē*	*chalẽ̃-gē*	chaḷā̃-gā	chaḷā̃-gā	chaḷā̃-lā	chaḷā̃-lā or gā	...

Note that in Mālvī and Mārwāṛī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwāṛī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(*d*) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēlī, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal^{a}tā hū̃*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chaḷū̃ chhū̃,* 'I am going.'
2. *tū chaḷai chhai,* 'thou wast going.'
3. *wō chaḷai chhai,* 'he was going.'

Plural.

1. *mhē chaḷā̃ chhā̃,* 'we are going.'
2. *thē chaḷō chhō,* 'you are going.'
3. *wai chaḷai chhai,* 'they are going.'

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēlī only the masculine forms are shown :—

Braj	.	*chal^{a}tu haũ.*
Bundēlī	.	*chalat hõ* or *chalat ā̃w.*
Mēwātī	.	chaḷū̃ hū̃.
Mālvī	.	chaḷū̃ hū̃.
Jaipurī	.	chaḷū̃ chhū̃.
Mārwāṛī	.	chaḷū̃ hū̃.
Gujarātī	.	*chālũ chhũ.*

(*e*) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipurī *maĩ chaḷai chhō*, I was going, literally, I was on going, or as was said in old English, 'I was a-going.' A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwāṛī. We thus obtain the following forms of the imperfect :—

Braj	.	*haũ chal^{a}tu hō.*
Bundēlī	.	*maĩ chalat tō.*
Mēwātī	.	maĩ chaḷai hō.
Mālvī	.	hū̃ chaḷ^{a}tō thō.
Jaipurī	.	maĩ chaḷai chhō.
Mārwāṛī	.	hū̃ chaḷ^{a}tō hō, hū̃ chaḷăĩ hō.
Gujarātī	.	*hũ chāl^{a}tō hatō.*

(*f*) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.	Infinitives.	
Braj	*chal^{a}tu*	*chalyau*	*chal^{a}naũ,*	*chaliwaũ.*
Bundēlī	*chalat*	*chalō*	*chalan,*	*chal^{a}bō.*
Mēwātī	chaḷ^{a}tō	chaḷyō	chaḷ^{a}ṇū,	chaḷ^{a}bō.
Mālvī	chaḷ^{a}tō	chaḷyō	chaḷ^{a}ṇō,	chaḷ^{a}wō.
Jaipurī	chaḷ^{a}tō	chaḷyō	chaḷ^{a}ṇū,	chaḷ^{a}bō.
Mārwāṛī	chaḷ^{a}tō	chaḷyō	chaḷ^{a}ṇō, chaḷ^{a}ṇū,	chaḷ^{a}bō.
Gujarātī	*chāl^{a}tō*	*chālyō*		*chāl^{a}vũ.*

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēlī.

Syntax.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēṇē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat^a rō* or *kat^a rō-k*, how many; *khā̃ gayō* or *khā̃ gayō-s*, where did he go? To these may be added *ṛō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

General conclusion.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvī a point of agreement with Bundēlī, while Jaipurī and Mārwāṛī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀṚĪ.

Where spoken.

Standard Mārwāṛī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwāṭī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

Language boundaries.

On the east Mārwāṛī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east it has the Mālvī dialect of Rājasthānī and a number of Bhīl dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāṅgarū dialect of Western Hindī through Bāgṛī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Compared with Jaipurī.

Standard Mārwāṛī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive is *kō*, while in Standard Mārwāṛī it is *rō*. In Jaipurī, the verb substantive is *chhū̃*, I am, *chhō*, was; in Mārwāṛī it is *hū̃*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mārᵃsyū̃*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū̃-lō*, I shall strike. In Mārwāṛī, there are three forms. In one of these, the typical letter is *h*, as in *mārᵃhū̃*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū̃-lā*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Sub-dialects.

Standard Mārwāṛī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwāṛī, known as Mēwāṛī or Mērwāṛī, according to locality. In South Marwar, in the State of Sirōhī, and in the north of Palanpur in Gujarāt, the Mārwāṛī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt. Here we have a number of minor dialects, the principal of which are Thaḷī and Ḍhaṭᵃkī, which are grouped together as Western Mārwāṛī. Finally there are a Northern Mārwāṛī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwāṛī merging into Jaipurī, and Bāgṛī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāṅgarū.

It should be noted that, right in the heart of the Mārwāṛī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhīl languages. These have also affected the Mārwāṛī spoken in their neighbourhood.

Number of speakers.

The following table shows the estimated number of speakers of Mārwāṛī in the area in which it is a vernacular.

Table showing the number of speakers of Mārwāṛī in the area in which it is a Vernacular.

Standard Mārwāṛī—			
Marwar			1,591,160
Eastern Mārwāṛī—			
Mārwāṛī-Ḍhuṇḍhāṛī (Marwar)		49,300	
Gōṛāwāṭī (Kishangarh)		15,000	
Mārwāṛī of Ajmer		208,700	
Mārwāṛī of Merwara		17,000	
Mēwāṛī (including Mērwāṛī)		1,684,864	
			1,974,864
Southern Mārwāṛī—			
Gōḍwāṛī (Marwar)		147,000	
Sirōhī—			
(Sirohi)	169,300		
(Marwar)	10,000		
		179,300	
Dēoṛāwāṭī (Marwar)		86,000	
Mārwāṛī-Gujarātī—			
(Marwar)	30,270		
(Palanpur)	35,000		
		65,270	
			477,570
Western Mārwāṛī—			
Thaḷī—			
(Marwar)	380,900		
(Jaisalmer)	100,000		
		480,900	
Mixed dialects		204,749	
			685,649
Northern Mārwāṛī—			
Bīkānēṛī—			
(Bikaner)	533,000		
(Bahawalpur)	10,770		
		543,770	
Shēkhāwāṭī		488,017	
Bāgṛī		327,359	
			1,359,146
Total number of speakers of Mārwāṛī in the Mārwāṛī area			6,088,389

The Mārwāṛīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvī, have been included under Mārwāṛī.

Table showing the number of speakers of Mārwāṛī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	*i.e.* the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions	...	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana	...	No figures available.
Central India	...	No figures available.
Coorg	1	
Kashmir	...	No figures available.
Total number of speakers of Mārwāṛī so far as known, in places in India outside the Mārwāṛī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārwāṛī. Such are the Ōḍs of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārwāṛī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārwāṛī are the Mahēśrī and Ōswāḷī of Chanda in the Central Provinces. They are the languages of two Mārwāṛī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārwāṛī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārwāṛī and Mālvī. Bhōyarī, another tribal dialect of the Central Provinces, which is usually classed as Mārwāṛī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwāḷī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāḷs, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bīkānērī, and is already included in the Mārwāṛī figures.

The total number of recorded Mārwāṛī speakers is therefore as follows:—

Mārwāṛī speakers at home	6,088,389
„ „ abroad	451,115
TOTAL . .	6,539,504

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārwāṛī in British India at, at least, 6,550,000.

Mārwāṛī literature.

Mārwāṛī has an old literature about which hardly anything is known. The writers sometimes composed in Mārwāṛī and sometimes in Braj Bhākhā. In the former case the language was called *Ḍiṅgaḷ* and in the latter *Piṅgaḷ*. None of the *Ḍiṅgaḷ* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārwāṛī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwāṛ. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mārwāṛī. I know of the following:—

ROBSON, REV. J.—*A Selection of Khyàls or Màrwàri Plays, with an Introduction and Glossary.* Beawar Mission Press, 1866.

KELLOGG, REV. S. H.—*A Grammar of the Hindí Language, in which are treated the High Hindí, ... also the colloquial Dialects of . . . Rájputáná . . . with copious Philological Notes.* First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.

FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.

PAṆḌIT RĀM KARṆ ŚARMĀ.—*Mārwāṛī Vyākaraṇa.* A Mārwāṛī grammar written in Mārwāṛī. No date or place of publication in my copy, ?Jodhpur. About 1901.

Written character.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājanī' character of Upper India and to the Mōḍī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,[1] so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages:—

Grammar.

The following account of the grammar of Standard Mārwāṛī is based on the specimens and on Paṇḍit Rām Karṇ Śarmā's *Mārwāṛī Vyākaraṇa.* It is interesting to note that the Mārwāṛī verb has a regular organic Passive Voice. Although the grammar of Mārwāṛī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

[1] The Mahājanī character is really this Mārwāṛī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārwāṛī merchant who went to Delhi. Thence his clerk wrote home '*bābū ajmēr gayō, baṛī bahī bhēj-dījē*, the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, *Bābū āj mar-gayō, baṛī bahū bhēj dījē*, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwāṛī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā̃*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in '*hat*' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *ăĭ* and *ăŭ* respectively. It may be added that *ē* and *ăĭ* are often practically interchangeable, and so are *ō* and *ăŭ*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jiṇăĭ-răĭ* for *jaṇăĭ-răĭ*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwāṛī, *chaḷiyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwāṛī, *chāliyō*. *Ḷ* is often indicated thus, ल़, instead of by ळ.

In writing Mārwāṛī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus ड़. In Mārwāṛī there are two distinct characters, *viz.*, ड for *ḍ* and ड for *ṛ*. In printed Mārwāṛī, when the type for ड is not available, the Dēvanāgarī letter म is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether बमो represents '*baḍō*' or '*bamō*.' In printing the Mārwāṛī specimens in the Dēvanāgarī character, I shall represent *ḍ* by ड and *ṛ* by ड़.

Aspiration and the letter *h* are commonly omitted. Thus *paḍ*^{a}*ṇō* for *paḍh*^{a}*ṇō*, to read; *păĭlō* for *pahilō*, first; *kăĭṇō* for *kah*^{a}*ṇō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension :—

Tadbhava masculine noun in ō.

	Sing.	*Plur.*
Nom.	*ghōḍō*, a horse.	*ghōḍā*.
Agent	*ghōḍē*, *ghōḍăĭ*.	*ghōḍā̃*.
Loc.	*ghōḍē*, *ghōḍăĭ*.	*ghōḍā̃*.
Obl.	*ghōḍā*.	*ghōḍā̃*.

Tadbhava masculine noun ending in a consonant.

Nom.	*ghar*, a house.	*ghar*.
Agent	*ghar*.	*gharā̃*.
Loc.	*gharē*, *gharăĭ*, *gharā*, *gharā̃*.	*gharā̃*.
Obl.	*ghar*.	*gharā̃*.

Tadbhava feminine nouns in ī.

Nom.	*ghōḍī*, a mare.	*ghōḍiyā̃*, *ghōḍyā̃*.
Agent	*ghōḍī*	*ghōḍiyā̃*, *ghōḍyā̃*.
Loc.	...	*ghōḍiyā̃*, *ghōḍyā̃*.
Obl.	*ghōḍī*.	*ghōḍiyā̃*, *ghōḍyā̃*.

Tadbhava feminine noun ending in a consonant.

Nom.	*băt*, a word.	*bătā̃*.
Agent	*băt*.	*bătā̃*.
Loc.	...	*bătā̃*.
Obl.	*băt*.	*bătā̃*.

We occasionally meet with a feminine locative in *ā̃*, as in *uṇ biriyā̃*, at that time.

OTHER NOUNS.

	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
Masculine.	*rājă*, a king.	*rājă*.	*rājă*.	*rājăwā̃*.
	muni, a sage.	*muni*.	*muni*.	*muniyā̃*.
	tēlī, an oilman.	*tēlī*.	*tēlī*.	*tēliyā̃*.
	sădhu, a saint.	*sădhu*.	*sădhu*.	*sădhuwā̃*.
	băbū, a gentleman.	*băbū*.	*băbū*.	*băbuwā̃*.
Feminine.	*mă*, a mother.	*mă*.	*măwā̃*.	*măwā̃*.
	mūrti, an image.	*mūrti*.	*mūrtiyā̃*.	*mūrtiyā̃*.
	tamākhu, tobacco.	*tamākhu*.	*tamākhuwā̃*.	*tamākhuwā̃*.
	bahū, a daughter-in-law.	*bahū*.	*bahuwā̃*.	*bahuwā̃*.
	gau, a cow.	*gau*.	*gauwā̃*.	*gauwā̃*.

The usual postpositions are :—

Acc.-Dat.	*năĩ*,	*năĭ*,	*kanăĭ*,	*răĭ*.	
Instr. and Abl.	*sū̃*,	*ū̃*.			
Genitive	*rō*,	*kō*,	*taṇō*,	*handō*.	
Locative	*mē̃*,	*măĭ*,	*măhăĭ*,	*māĭ*,	*mā̃y*.

With regard to the above it should be noted that the dative (and accusative) postpositions *năĭ* (or *năĩ*) and *răĭ* are locatives of *nō* and *rō* respectively. *Kanăĭ* is a contraction of *kăĭ-năĭ*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwāṛī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *răĭ* will be found below.

The usual suffix of the genitive is *rō*. *Taṇō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwāṛī area which border on tracts in which Mēwāṛī or Mālvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *răĭ*, and *năĭ* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *taṇō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārăĭ*, *ghōḍānăĭ*, but *ghōḍā-kō*, *ghōḍā-taṇō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-răĭ*, *ghōḍā-năĭ*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *taṇō*, *handō*) changes to *rā* (*kā*, *taṇā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *taṇī*, *handī*) before any feminine noun; and to *rē* or *rǎĭ* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgǎĭ*, in front, before, or *pachhǎĭ*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rǎĭ* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rā ghōḍā-sū̃*, from the horse of the king; *khēt-rī kākaḍiyā̃*, the cucumbers of the field; *ghar-rǎĭ pachhǎĭ*, behind the house; *thā̃-rǎĭ bāp-rǎĭ ghar-mǎĩ*, in your father's house; *āp-rǎĭ khētā̃-mǎĩ*, in his own fields; *iṇ-rǎi hāt-mǎĭ*, in his hand; *khētā̃-rǎĭ pāḷī*, the boundary of the fields, literally, 'in of the fields'; *uṇ dēs-rǎi*, in of that country, one amongst its inhabitants; *thā̃-rǎĭ bābō-sā gōṭh kīvī*, by your father a feast was made; *uṇ-rai bāp dīṭhō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nǎĩ* or *nǎĭ* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rǎĭ* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhǎĩ uṇ-rǎĭ bēṭǎĭ-rǎĭ ghaṇā chāb^akiyā̃ rī-dīvī-hǎĭ*, I have given many stripes to his son; *ēk jiṇǎĭ-rǎĭ dōy ḍāw^arā hā*, to a certain man there were two sons; *uṇ-rǎĭ gōṭh*, a feast for him. In the first example it will be noted that the *rǎĭ* of *uṇ-rǎĭ* is also in the locative to agree with *bēṭǎĭ*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rǎĭ* is often used instead of *rā*. Thus *āp-rǎĭ bāp-nǎĭ kayō*, he said to his father; *āp-rǎĭ hukam-nǎĭ lōpiyō nahī̃*, I did not disobey your order.

Finally, when a noun itself is in the locative with *mǎĩ*, the *mǎĩ* is sometimes attached to the inflected locative in *ǎĭ*, and not to the oblique form. Thus *kūphǎĩḍǎĭ-mǎĩ* (not *kūphǎĩḍā-mǎĩ*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse:—

	Sing.	*Plur.*
Nom.	*ghōḍō.*	*ghōḍā.*
Agent	*ghōḍē, ghōḍǎĭ.*	*ghōḍā̃.*
Accus.	*ghōḍō, ghōḍā-nǎĩ.*	*ghōḍā, ghōḍā̃-nǎĩ.*
Instr.	*ghōḍā-sū̃, ghōḍā-ū̃.*	*ghōḍā̃-sū̃, ghōḍā̃-ū̃.*
Dat.	*ghōḍā-nǎĩ.*	*ghōḍā̃-nǎĩ.*
Abl.	*ghōḍa-sū̃, -ū̃.*	*ghōḍā̃-sū̃, -ū̃.*
Gen.	*ghōḍā-rō* (*-kō, -taṇō, -handō*).	*ghōḍā̃-rō* (*-kō, taṇō, -handō*).
Loc.	*ghōḍē, ghōḍǎĭ, ghōḍā-mē̃,* etc.	*ghōḍā̃, ghōḍā̃-mē̃,* etc.
Voc.	*hē ghōḍā.*	*hē ghōḍā̃.*

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kāḷō ghōḍō hawā-rā jiū̃ jāy-hai, the black horse goes like the wind.
Kāḷā ghōḍā-nǎĩ dōṛāwō, make the black horse gallop.
Kāḷī ghōḍī baḍī saitān hǎĭ, the black mare is very vicious.
Kāḷī ghōḍī-nǎĩ dōṛāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kāḷē ghōḍē lāt mārī*, the black horse kicked; *nāīnᵃkiăī ḍāwᵃrăī gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭăī ghar-măĩ*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *karᵃtā̃* is employed in the sense of 'than,' as in *uchchāraṇ-mē̃ mūḷ swarā̃ karᵃtā̃ lambā bōlījăī*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā̃* for its oblique form and agent, so *tīn*, three, has *tīnā̃*.

As ordinals, we may quote *păīlō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pā̃chᵃwō̃*, fifth; *chhaṭṭhō*, sixth; *sātᵃwō̃*, seventh; *āṭhᵃwō̃*, eighth; *nawᵃmō*, ninth; *dasᵃwō̃*, tenth, and so on. *Pā̃chᵃwō̃* has its agent *pā̃chᵃwē̃* and its oblique form *pā̃chᵃwā̃*. So for other ordinals in *ō̃*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā̃*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā̃*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	*hū̃, mhū̃.*	*āpā̃.*	*mhē, mē.*
Agent	*mhăĩ, măĩ.*	*āpā̃.*	*mhā̃, mā̃.*
Acc.-Dat.	*mha-năĩ, ma-năĩ.*	*āpā̃-năĩ.*	*mhā̃-năĩ, mā̃-năĩ.*
Gen.	*mhārō, mārō.*	*āpā̃-rō.*	*mhā̃rō, mā̃rō.*
Obl.	*mhăĩ, măĩ, mhārā, mārā, mhārăī, mārăī.*	*āpā̃.*	*mhā̃, mā̃, mhā̃rā, mā̃rā, mhā̃răī, mā̃răī.*

So, for the Second person, we have—

Nom.	*tū̃, thū̃.*	*thē, tamē.*
Agent	*thăĩ, tăĩ.*	*thā̃, tamā̃.*
Acc.-Dat.	*tha-năĩ, ta-naĩ.*	*thā̃-năĩ, tamā̃-năĩ.*
Gen.	*thārō.*	*thā̃rō, tamā̃-rō.*
Obl.	*thaĩ, taĩ, thārā, thārai.*	*thā̃, thā̃rā, thā̃răī, tamā̃.*

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-năĩ*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī, jī-sā, sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā, ṭhākur-sā, sēṭh-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	*ō, yō*; fem. *ā, yā*.	*wō, ū, uwō*; fem. *wā, uwā*.
Agent	*iṇ*.	*uṇ*.
Acc.-Dat.	*ī̃-năĭ̃, iṇ-năĭ̃, aṇī-năĭ̃*.	*ū̃-năĭ̃, uṇ-năĭ̃, waṇī-năĭ̃*.
Gen.	*iṇ-rō*.	*uṇ-rō*.
Obl.	*ī̃, iṇ, aṇī*.	*ū̃, uṇ, waṇī*.
Plur. Nom.	*ăĭ, ē*.	*wăĭ, wē, uwăĭ, uwē*.
Agent	*ăĭ̃, ā̃, yā̃, iṇā̃*.	*wăĭ̃, wā̃, uwā̃, uṇā̃, waṇā̃*.
Obl.	*ăĭ̃, ā̃, yā̃, iṇā̃*.	*wăĭ̃, wā̃, uwā̃, uṇā̃, waṇā̃*.

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	*jō, jyō, jikō, jakō*; fem. *jikā, jakā*.	*sō, tikō*, fem. *tikā*.
Agent	*jiṇ, jaṇ, jaṇī, jiṇī, jī̃, jikaṇ, jikăĭ*.	*tiṇ, tiṇī*.
Obl.	*jiṇ, jaṇ, jaṇī, jī̃, jikaṇ*.	*tiṇ, tiṇī*.
Plur. Nom.	*jō, jyō, jikā, jikăĭ, jakăĭ*.	*sō, tikā, tikăĭ*.
Agent	*jaĭ̃, jā̃, jyā̃, jiṇā̃, jaṇā̃, jikā̃*.	*tiṇā̃, tikā̃*.
Obl.	*jaĭ̃, jā̃, jyā̃, jiṇā̃, jaṇā̃, jikā̃*.	*tiṇā̃, tikā̃*.

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kuṇ*, who? (masc. and fem.) and *kā̃ī̃*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	*kuṇ, kaṇ.*	*kā̃ī̃, kā̃ī̃, kaū̃.*
Agent and Obl. form.	*kuṇ, kaṇ, kuṇī, kaṇī, kiṇ, kī̃.*	*kuṇī.*
Plur. Nom.	*kuṇ, kaṇ.*	....
Agent and Obl. form.	*kuṇā̃, kaṇā̃, kiṇā̃.*	....

The Indefinite pronouns are *kōī*, anyone, and *kā̃ī̃*, *kā̃ī̃*, or *kī̃*, anything. *Kōī* has its agent and oblique form *kiṇī*, *kuṇī*, or *kō*. When *kī̃* is used, the letter *ī* must be added to the postposition, as in *kī̃-rō-ī*, of anyone. *Kā̃ī̃*, *kā̃ī̃* or *kī̃* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. *hū̃.*	*hā̃.*
2. *hăĭ.*	*hō.*
3. *hăĭ.*	*hăĭ.*

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*hōtō, hūtō, whētō* (masc. pl. *-tā*; fem. *-tī*), becoming.

Past Participle—*huwō, huyō, whiyō, whīō* (fem. *huī*), become.

Adjectival Past Participle—*huwōṛō, huyōṛō*, become.

Conjunctive Participle—*hūyar, hūy-năī̃, hō-kar, hō, whētō-knăī̃, whēr*, having become.

Infinitive—*hōwaṇ, hōwᵃṇō, hōṇō, hū̃ṇō, whăĭṇō, whăĭṇū̃, whaibō*, to become.

Noun of Agency—*hōṇ-wāḷō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

	Sing.	Plur.
1.	*huū̃, hōū̃, whēū̃.*	*huwā̃, whăĭā̃, whăĭhā̃.*
2.	*huwăĭ, whăĭ.*	*huwō, whăĭō, whăĭhō.*
3.	*huwăĭ, whăĭ.*	*huwăĭ, whăĭ.*

Definite Present—I am becoming, etc. *huū̃-hū̃* or *whēū̃-hū̃*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindī, or

whăĭ-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

	Sing.	Plur.
1.	*whēhū̃.*	*whēhā̃.*
2.	*whēhī.*	*whēhō.*
3.	*whēhī.*	*whēhī.*

2nd form—
huū̃-lā, *whēū̃-lā*, etc.

3rd form,—
huū̃-gō, *whēū̃-gō*, etc.

Imperative, become!
sing. *whăĭ*, plur. *hōwō.*

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mārᵃtō*, striking.

Past participle, *māriyō*, *māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōṛō*, *māriyō-huwō*, stricken.

Conjunctive participle, *mār*, *mār-kar*, *mārar*, *mar-năĩ* (or *-năĭ*), *mārū̃-năĩ* (or *-năĭ*), *mārᵃtō-knăĩ*, having struck.

Infinitive, *māraṇ*, *mārᵃṇō*, *mārᵃṇū̃*, *mārᵃbō*, to strike.

Noun of Agency, *mārᵃṇāwāḷō*, *mārᵃbāwāḷō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindī *mārā-huā*. When a participle is used adverbially, it takes the termination *ā̃*. Thus, *mulk-mẽ liyā̃ phirū̃*, I will take (thee) about the country ; *mhārō māl magāwᵃtā̃ ghaṛī na karᵃsī jēj*, he will not make an hour's delay in sending for my property ; *āwᵃtā̃ āwᵃtā̃ ghar nēṛō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

	Sing.	Plur.
1.	*mārū̃.*	*mārā̃.*
2.	*mārăĭ.*	*mārō.*
3.	*māṛăĭ.*	*mārăĭ.*

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	Sing.	Plur.
1.	*mārū̃-hū̃.*	*mārā̃-hā̃.*
2.	*mārăi-hăi.*	*mārō-hō.*
3.	*mārăi-hăi.*	*marăĭ-hăĭ.*

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *ăĭ*. Thus—

Form I.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mār^{a}tō-hō*	*mār^{a}tī-hī*	*mār^{a}tā-hā*	*mār^{a}tī-hī*
2.	*mār^{a}tō-hō*	*mār^{a}tī-hī*	*mār^{a}tā-hā*	*mār^{a}tī-hī*
3.	*mār^{a}tō-hō*	*mār^{a}tī-hī*	*mār^{a}tā-hā*	*mār^{a}tī-hī*

Form II.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārăĭ-hō*	*mārăĭ-hī*	*mārăĭ-hā*	*mārăĭ-hī*
2.	*mārăĭ-hō*	*mārăĭ-hī*	*mārăĭ-hā*	*mārăĭ-hī*
3.	*mārăĭ-hō*	*mārăĭ-hī*	*mārăĭ-hā*	*mārăĭ-hī*

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing.	Plur.
1.	*mār^{a}hū̃, mār^{a}sū̃, mārū̃*	*mār^{a}hā̃, mārā̃*
2.	*mār^{a}hī, mār^{a}sī, mārī*	*mār^{a}hō, mārō*
3.	*mār^{a}hī, mār^{a}sī, mārī*	*mār^{a}hī, mārī*

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwāṛī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	*mārū̃-lā*	*mārā̃-lā*
2.	*mārăĭ-lā*	*mārō-lā*
3.	*mārăĭ-lā*	*mārăĭ-lā*

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārū̃-gō*	*mārū̃-gī*	*mārā̃-gā*	*mārā̃-gī*
2.	*mārăī-gō*	*mārăī-gī*	*mārō-gā*	*mārō-gī*
3.	*mārăī-gō*	*mārăī-gī*	*mārăī-gā*	*mārăī-gī*

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai, mārījai, mārjyō, mārījō.*

Past Tenses.—These are formed from the past participle as in Hindī. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *năinᵃkiăī ḍāwᵃrăī gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hū̃ mārᵃtō, (if) I had struck.
hū̃ mārᵃtō-huū̃, I may be striking.
hū̃ mārᵃtō-huū̃-lā, I shall (*or* may) be striking.
hū̃ mārᵃtō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhăī̃ māriyō, I struck (him).
hū̃ sūtō, I slept.
mhăī̃ māriyō-hăī, I have struck (him).
hū̃ sūtō-hū̃, I have slept.
mhăī̃ māriyō-hō, I had struck (him).
hū̃ sūtō-hō, I had slept.
mhăī̃ māriyō-huwăī, I may have struck (him).
hū̃ sūtō-huū̃, I may have slept.
mhăī̃ māriyō-huū̃-lā, I shall (*or* may) have struck (him).
hū̃ sūtō-huū̃-lā, I shall (*or* may) have slept.
mhăī̃ māriyō-hōtō, had I struck (him).
hū̃ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōwᵃṇō,* to sleep. The regular form, *sōyō,* is also used.

Irregular verbs.—The following verbs are also irregular :—

karᵃṇō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō.*
lēwᵃṇō, to take, past participle *līyō* (fem. *lī* or *līvī*).
dēwᵃṇō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

pīw^aṇō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw^aṇō, to go, past participle *gayō* (fem. *gaī*).

kah^aṇō, kăiṇō, or *kăiw^aṇō*, to say, 3. pres. *kawăī*; past participle *kayō* (fem. *kahī* or *kaī*) ; conjunctive participle *kăiyar*.

Like *kah^aṇō* are conjugated *rah^aṇo*, to remain, and *bah^aṇō*, to flow.

The past participles of *kar^aṇō, dēw^aṇō* and *lēw^aṇō* are sometimes *kīnō, kīdhō* or *kīdō ; dīnō, dīdhō* or *dīdō ;* and *līnō, līdhō* or *līdō*, respectively. Similarly *khāw^aṇō*, to eat, makes *khādhō*. *Mar^aṇō*, to die, has *mariyō* or *muchyō*. *Dēkh^aṇō*, to see, has *dīṭhō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug^ataṇ lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *uḍ^aṇō*, to fly; causal *uḍāw^aṇō ;* double causal *uḍ^awāw^aṇō*. Root vowels are shortened as in Hindī, *viz.*, *ā* to *a ; ī, ē*, and *ăi* to *i ;* and *ū, ō*, and *ău* to *u*.

Causals formed like *mār^aṇō*, to kill, from *m^ar^aṇō*, to die, and *khōḷ^aṇō*, to open, from *khuḷ^aṇō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the *causal*. Thus, from *bah^aṇō*, to flow, *bawāw^aṇō*, and from *kah^aṇō*, to say, *kawāw^aṇō*.

The following do not follow the usual Hindī rules :—

dēw^aṇō, to give, causal *dirāw^aṇō*, double causal *dir^awāw^aṇō*.

lēw^aṇō, to take, causal *lirāw^aṇō*, double causal *lir^awāw^aṇō*.

sīw^aṇō, to sew, causal *sīwāw^aṇō*.

khāw^aṇō, to eat, causal *khawāw^aṇō*.

pīw^aṇō, to drink, causal *piwāw^aṇo*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah^aṇō*, to remain. Thus *gātō rah^aṇō*, is 'not to sing,' not (as in Hindī) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, *kīwāṇ jaṛ-dō kăi manakh mahăī ātā rahăī*, shut the door that people may not come in.

Passive voice.—Mārwāṛī has a regular inflected passive voice, formed by adding *īj* to the root of the primitive verb. Thus, *mār^aṇō*, to strike; *marīj^aṇō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are :—

Active.	*Passive.*
kar^aṇō, to do	*karīj^aṇō*
khāw^aṇō, to eat	*khawīj^aṇō*
lēw^aṇō, to take	*lirīj^aṇō*
dēw^aṇō, to give	*dirīj^aṇō*.

Even neuter verbs can take this passive (*cf.* the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw^aṇō*, to come, we have *awīj^aṇō*, to be come; *mhăī-sū̃ awījăī nahī̃*, by me it is not come, I cannot come. Other examples of these passives, *mhū̃ marījiyō*, I was struck; *thăī-sū̃ nahī̃ khawījăī-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēwªṇō*, to take for oneself.

Examples are :—

parō mārªṇō, to kill (Hindī *mār-ḍālªnā*).
parō jāwªṇō, to go away (Hindī *chalā-jānā*).
parō uṭhªṇō, to rise up (Hindī *uṭh-jānā*).
thū̃ warō jā, thou (masc.) go away.
thū̃ warī jā, thou (fem.) go away.
ū pōthī warī lēwăī, let him take the book for himself.
hū̃ pōthī warī lēū̃-hū̃, I take the book for myself.
ū pōthī parī dēhī, he will give the book away.
mhẵī chābªkiyā̃ rī dīvī-hăī, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō karªṇō*, to go frequently.

Inceptive verbs are formed with the infinitive in *ṇ*, as in *uwō kasāḷō bhugªtaṇ lāgō*, he began to experience want.

Vocabulary.—Mārwāṛī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *năī*, and, and the Gujarātī termination *īj* or *hīj* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *iṇ-sū̃-hīj*, even from these; *mārªwāṛī bhākhā-rī unnati hōwªṇā-sū̃ mārªwāṛ-rō tō phāyªdō huwăī-īj*, by importance being attached to the Mārwāṛī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *karªsī-jēj*, he will certainly do.

The termination *ṛō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḍō-ṛō ḍāwªṛō*, the elder son; *jakō-ṛī gaw-ṛī kachēṛī-mā̃ ūbō-ṛī hăī*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *ṛō* follows.

CENTRAL EASTERN RĀJASTHĀNI.

Name of dialect.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipurī, Ajmērī, Kishangaṛhī, and Hāṛautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hāṛautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Where spoken.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hāṛā States of Bundi and Kota (hence the name Hāṛautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana* Chabra), and Jhallawar.

Language boundaries.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language; on its east, in order from north to south, the Ḍāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēlī of the centre, and the Mālvī of the south, of the Gwalior Agency of Central India. On its south it again has Mālvī and also the Mēwāṛī form of Mārwāṛī and on its west and north-west Mārwāṛī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

Sub-dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwāṭī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwāṭī in the south-east. Kishangaṛhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hāṛautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hāṛautī called Sipāṛī or Shiopurī.

Number of speakers.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

JAIPURĪ—	
Standard	790,231
Tōrāwāṭī	342,554
Kāṭhairā	127,957
Chaurāsī	182,133
Carried over	1,442,875

	Brought forward	1,442,875	
Nāgarchāl		71,575	
Rājāwāṭī		173,449	
			1,687,899
Kishangaṛhī			116,700
Ajmērī			111,500
Hāṛautī—			
Standard		943,101	
Sipāṛī		48,000	
			991,101
	TOTAL EASTERN RĀJASTHĀNĪ		2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwāṛī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipuri literature.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

"It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bāṇī of Dādū, I have translated into English. One of the copies of the Bāṇī now in my possession was written 234 years ago. In the Bāṇī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwāṛās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written :—

Gharīb Dās	32,000 lines.
Jaisā	124,000 „
Prayāg Dās	48,000 „
Rajab-jī	72,000 „
Bakhnā-jī	20,000 „
Śaṅkar Dās	4,400 „
Bābā Banwārī Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence."

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

Jaipurī. Its various names.

The name 'Jaipurī' employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Ḍhuṇḍhārī, or

the language of the Ḍhunḍhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*ḍhūnḍh*) on the western frontier of the State.[1] Other names employed by natives are *Jhāṛ-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kā̃ī-kū̃ī-kī bōlī*, or the speech of *kā̃ī-kū̃ī*, from the peculiar word *kā̃ī*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hāḷō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthīs:—

AUTHORITIES—

WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.*—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthīs on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus.* London, 1861.

SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dadupanthi Sect. Journal* of the Asiatic Society of Bengal, vi (1837), pp. 480 and ff., 750 and ff.

TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1884.

ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.

KELLOGG, REV. S. H.—*A Grammar of the Hindí Language, in which are treated the High Hindí, ... also the colloquial Dialects of Rájputáná . . . . with copious philological notes.* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwāṛī.

MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1898. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

Written character.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

Grammar.

As regards **pronunciation,** we may note a frequent interchange of the vowels *a* and *i*. Thus, *pinḍat*, a *panḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *din*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū̃*, instead of *kyō̃*, why. The diphthong *ai* is preferred to *ē*, as in *maī̃*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *s͟hahr*, a city.

Pronunciation.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *k͟hus͟hī*), happiness; *ādō*, half; *sīkᵃbō*, to learn; *kāṛᵃbō*, to draw, pull; *lādᵃbō* (for *lādhᵃbō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛᵃbō* for *paṛhᵃbō*, to read, and *chhaṛᵃbō* for *chaṛhᵃbō*,

[1] See Chapter 1 of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rahᵃbō*, to remain, and *kahᵃbō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kahᵃbō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū̃-chhū̃*, say; *khai-chhai*, he says; *khai*, it (fem.) was said; *khā̃ṇī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaitō*, for *bahᵃtō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ण *ṇ* and ळ *ḷ* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

	Prākrit.	*Rājasthānī.*
	dinnu, given	*dīnū* (dental *n*)
	ghallai, he throws	*ghālai* (dental *l*)
	bolliau, spoken	*bōlyō* (dental *l*)
	challiau, gone	*chālyō* (dental *l*)
But	*jaṇau*, a person	*jaṇō* (cerebral *ṇ*)
	bālu, a child	*bāḷ* (cerebral *ḷ*)
	chaliau, gone	*chaḷyō* (cerebral *ḷ*)
	kālu, time	compare *kāḷ*, a famine

Enclitics and suffixes.

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कर्योर *karyō-'r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

ar, and :—

chhōṭᵃkyō bēṭō . . . *chaḷyō-gāyō* **ar** . . . *āp-kō dhan uṛā-dīnū*, the younger son went away **and** squandered his property. Here the initial *a* of *ar* has not been elided.

*ādī rāt gaī-'*r (गईर) *kā̃war-jī nāī-nai bōlyā*, midnight passed, **and** the youth spoke to the barber.

ū̃-nai dūr-sū̃ ātō dēkhyō-'**r** (देख्योर) *bāp-nai dayā ā-gaī*, from a distance he saw him coming, **and** pity came to the father.

ak, that :—

jō thē puchhō-'**k** (पूछोक) '*mhē kā̃ī karā̃?*' *tō maī̃ yā khū̃-chhū̃*-'**k** (खूँछूँक) '*aurā̃-kī sāy kar*ᵃ*bā-nai sadā tyār rahō*-'**k** (रहोक) *jī̃-sū̃ thē kām-kā minakh whai-jāwō*, if you ask **that** 'what shall we do?' then I am saying this **that** 'always remain ready to help others **that** by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *ī̃ lāyak kōnai* **ak** *thā̃-kō bēṭā bājū̃*, I am not so worthy **that** I should be called thy son.

k, or :—

kā̃ī thē jāsyō-**k** (जास्योक) *kōnai*, will you go **or** not.

wō rōṭī khāī-chhai-**k** (खाईछैक) *dūdh piyō chhai*, has he eaten bread **or** drunk milk.

as, asī, pronominal suffix of the third person :—

āp bichārī-**as** *ab aī̃ḍai raibā-kō dharam kōnai*,—**she** herself considered 'it is not proper to stay here.' Here the initial *a* is not elided.

rā̃ṇī puchhī-'**s**, '*wā kā̃ī bāt chhai?*'—the queen asked (*lit*. by the queen it was asked-**by-her**), 'what is that thing?'

mā-nai-'**s** *khaī kōnai*, he did not tell it to **his** mother. This suffix sometimes takes the form *asī* as in *ī̃ nā̃dī-maī̃ hīrā mōtī whai*-'**sī**, in this river **there** are diamonds and pearls. *cf*. *kanai*-'**sī**-'*k*, near (him).

jid ū̃ḍai sāsarai-'**s** *gā̃wār-ī-gā̃wār chhā-ī*, then there in **his** father-in-law's house they verily were perfect boors.

khā̃ gayō-'**s**, where did **he** go?

wō kyō̃ āyō nai-'**s**, why did **he** not come.

maī̃-'**s** *tō aī̃ḍai-ī chhō*, **it** was I who was here.

Here the *as* does little more than emphasize the word *maī̃*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them.' Thus, कतरो *kat*ᵃ*rō* or कतरोक *kat*ᵃ*rō-k*, feminine कतरी *kat*ᵃ*rī* or कतरीक *kat*ᵃ*rī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual **genders** are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyū̃*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

As regards **declension**, there are wide divergencies from the system which is familiar in Hindōstānī.

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōṛō*, a horse (Hindōstānī *ghōṛā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse; *ghōṛā*, horses. The oblique

plural ends in *ā̃*, as *ghōṛā̃*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khaī* or *pōtai khaī*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example:—

	Singular.	Plural.
Nom.	*pōtō*	*pōtā*
Agent	*pōtō, pōtai*	*pōtā, pōtā̃*
Loc.	*pōtai*	*pōtā̃*
Obl.	*pōtā*	*pōtā̃*
Voc.	*pōtā*	*pōtō, pōtāwō*

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows:—

Accusative	*nai, kai.*
Dative	*nai, kanai.*
Ablative	*sū̃, saĩ.*
Genitive	*kō.*
Locative	*maĩ* (in), *ūpar* or *mālai* (on).

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sās^a^rai lugāī kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai;* hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō mā̃thō ar nāk pā̃ṇī-kai bārā̃-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā̃-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mū̃ḍā āgai*, before the mouth, for *mū̃ḍā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikā̃nai aī*, his sense came into a right condition; *jō bā̃ṭō mhārai bā̃ṭai āwai*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggailā̃*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā̃*. Thus, *bāgā̃ chaḷā̃*, let us go into the garden; *bazārā̃ chaḷā̃*, let us go to market; *dukānā̃-maĩ rahyō*, he remained in the shop; *pāchhā̃* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā̃*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *ī* we have *gōdyā̃*, on the lap; *gōḍalyā̃*, on the knees; *gōdᵃpōṭhyā̃*, on the back; *dhartyā̃*, on the ground; *bēlyā̃*, early; *bhaĩyā̃*, on the ground; *hatēḷyā̃*, on the palm of the hand; *maryā̃* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā̃*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō*:—

	Singular.	Plural.
Nom.	*rājā*, a king	*rājā*
Agent	*rājā*	*rājā*, *rājā̃*
Obl.	*rājā*	*rājā̃*
Nom.	*bāp*, a father	*bāp*
Agent	*bāp*	*bāp*, *bāpā̃*
Obl.	*bāp*	*bāpā̃*
Nom.	*chhōrī*, a girl	*chhōryā̃*
Agent	*chhōrī*	*chhōryā̃*
Obl.	*chhōrī*	*chhōryā̃*
Nom.	*bāt* (fem.) a thing, a word	*bātā̃*
Agent	*bāt*	*bātā̃*
Obl.	*bāt*	*bātā̃*

The following examples illustrate the use of **adjectives** :—

ēk chōkhō minakh, a good man.
ēk chōkhā minakh-kō, of a good man.
chōkhā minakh, good men.
chōkhā minᵃkhā̃-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū̃-kō bhāī ū̃-kī bhaĩṇ-sū̃ lambō chhai*, his brother is taller than his sister. Sometimes *bīch*, between, is used, as in *wō maryō kīḍō ū̃ bīch baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the **first person** is *maĩ*. It has two plurals, one *āpā̃*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā̃* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	Plural. (excluding the person addressed.)	Plural. (including him.)
Nom.	*maĩ*	*mhē*	*āpā̃*
Agent	*maĩ*	*mhē*	*āpā̃*
Acc.-Dat.	*mū̃-nai, ma-nai, mhārai*	*mhā̃-nai, mhā̃-kai*	*āpā̃-nai, āpᵃṇai*
Genitive	*mhārō* (*-rā,-rī,-rai*), *mhā̃wᵃlō*	*mhā̃-kō*	*āpᵃṇū*
Oblique form.	*mū̃, ma, maĩ*	*mhā̃*	*āpā̃*

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āpªṇū*, obl. masc. *āpªṇā*, locative *āpªṇai*, fem. *āpªṇī*. Note that *āpªṇū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āpªṇū ghōṛō gayō, our horse went.
āpªṇā chhōrā yō kām karyō-chhai, our boys have done this deed.
wō āpªṇā ghōṛā-mālai baiṭhyō, he is seated on our horse.
wō āpªṇā chhōrā̃-nai phaṛāwai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	*tū*	*thē*
Agent	*tū*	*thē*
Acc.-Dat.	*tū-nai, ta-nai, thārai*	*thā̃-nai, thā̃-kai*
Gen.	*thārō (-rā, -rī, -rai)*	*thā̃-kō*
Obl.	*tū, ta, taī̃*	*thā̃*

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭªkyō āp-kā bāp-nai khaī*, the younger (son) said to his father, but also *maī̃ ūṭhªsyū̃ ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū̃*, I will arise and go to my father.

The **Demonstrative pronouns,** including the pronoun of the **third person,** are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā̃ ar baṛā ādªmyā̃-kai chīrō jī̃-sū̃ lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jid* means both 'then' and 'when,' as in *jid nāī . . . rōbā lāggyō jid rā̃ṇī khaī*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

	Yō, this.		*Wō*, that.	
	Sing.	Plur.	Sing.	Plur.
Nom. . .	*yō*, (fem.) *yā*	*yē*	*wō*, (fem.) *wā*	*wai*
Agent . .	*yō*, (fem.) *yā*	*yē* or *yā̃*	*wō*, (fem.) *wā*	*wai* or *wā̃*
Acc.-Dat .	*ī̃-nai, -kai*	*yā̃-nai, -kai*	*ū̃-nai, -kai*	*wā̃-nai, -kai*
Gen. . .	*ī̃-kō*	*yā̃-kō*	*ū̃-kō*	*wā̃-kō*
Obl. . .	*ī̃*	*yā̃*	*ū̃*	*wā̃*

The **Relative pronoun,** which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

	Singular.	Plural.
Nom. . .	*jō* or *jyō*, (fem.) *jā*	*jō* or *jyō*
Agent . .	*jō* or *jyō*, (fem.) *jā*	*jō*, *jyō*, *jā̃*, or *jyā̃*
Acc.-Dat. . .	*jī̃-nai*, *-kai*	*jā̃-nai*, *-kai*; *jyā̃-nai*, *-kai*
Gen. . .	*jī̃-kō*	*jā̃-kō*, *jyā̃-kō*
Obl. . .	*jī̃*	*jā̃*, *jyā̃*

The **Interrogative pronouns** are *kuṇ*, who? and *kāī̃*, what? Neither changes in declension. Thus *kuṇ-kō*, of whom? *kāī̃-kō*, of what? The word *kāī̃* is typical of Jaipurī, which is hence locally called the *kāī̃-kūī̃-kī bōlī*.

Kōī means 'any' and *kēī*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	*chhū̃*	*chhā̃*
2.	*chhai*	*chhō*
3.	*chhai*	*chhai*

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

Infinitive.	*whaibō*, *hōbō*, *whaiṇū*, or *hōṇū*, to become.
Present Participle.	*whaitō*, *hōtō*, becoming.
Past Participle.	*huyō*, become.
Conjunctive Participle.	*whair*, *hōr*, having become.
Adverbial Participle.	*whaitā̃ī̃*, *hōtā̃ī̃*, immediately on becoming.
Noun of Agency.	*whait*, *hōt*, *hōbāhāḷō*, *hōbāḷō*, *hōṇᵃhār*, *hōbākō*, *hōtib*, or *hōtab*, one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	*hōū̃*, or *hū̃*	*whā̃*
2.	*hōy*, *whai*	*hō*
3.	*hōy*, *whai*	*whai*

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

	Sing.	Plur.
1.	*hōũ-lā, hōũ-lō, hũlā,* or *hũlō*	*whā̃-lā*
2.	*hōy-lō, hō-lō, whailō*	*hō-lā*
3.	*hōy-lō, hō-lō, whai-lō*	*whai-lā,* or *hō-lā*

II.

	Sing.	Plur.
1.	*hōsyũ*	*hōsyā̃*
2.	*hōsī*	*hōsyō*
3.	*hōsī*	*hōsī*

Imperative.—2. sg., *whai,* pl., *hō ;* respectful *whījō, whaijō,* or *hōjō.*
The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mārᵃtō-chhũ,* but *mārũ-chhũ,* I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai.* Thus *maĩ mārai-chhō,* not *maĩ mārᵃtō-chhō,* I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā.* Thus *maĩ mārũ-lā* or *maĩ mārũ-lō,* I shall strike. In the plural *lā* is alone used, and not *lō.*

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *maĩ mārᵃsyũ,* I shall strike.

The Infinitive ends in *bō* or *ṇū,* thus *mārᵃbō* or *mārᵃṇū.*

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r.* Thus, *mārar,* having struck; *dēr,* having given. This termination must be distinguished from the enclitic particle *ar* or *'r* meaning 'and,' with which it has nothing to do. It is derived from *kar,* of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai.* Thus 'he struck the horse' would be :—

Hindōstānī—	*us-nē*	*ghōṛē-kō*	*mārā*
Jaipurī—	*wo*	*ghōṛā-nai*	*māryō*
English—	by-him	to-the-horse	it-was-struck.

With these remarks I give the following conjugational forms of the verb ***mār^{a}bō***, to strike:—

Infinitive.	*mār^{a}bō* (obl. *mār^{a}bā*) or *mār^{a}ṇū* (obl. *mār^{a}ṇā*), to strike.
Present Participle.	*mār^{a}tō*, striking.
Past Participle.	*māryō* (obl. sing. and nom. plur. masc. *māryā ;* fem. *mārī*), struck.
Conjunctive Participle.	*mārar*, having struck.
Adverbial Participle.	*mār^{a}tā̃ī̃*, immediately on striking.
Noun of Agency.	*mār^{a}bāhāḷō*, *mār^{a}bāḷō*, *mārārō*, or *mārākō*, a striker.

Simple Present and Present Subjunctive—

I strike *or* may strike, etc.

	Sing.	Plur.
1.	*mārū̃*	*mārā̃*
2.	*mārai*	*mārō*
3.	*mārai*	*mārai*[1]

Future—

I shall strike, etc.

		Sing.	Plur.
I.	1.	*mārū̃-lā* or *mārū̃-lō*	*mārā̃-lā*
	2.	*mārai-lō*	*mārō-lā*
	3.	*mārai-lō*	*mārai-lā*

(Fem. *mārū̃-lī*, pl. *mārā̃-lī*, and so on.)

		Sing.	Plur.
II.	1.	*mār^{a}syū̃*	*mār^{a}syā̃*
	2.	*mār^{a}sī*	*mār^{a}syō*
	3.	*mār^{a}sī*	*mār^{a}sī*

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

	Sing.	Plur.
1.	*mārū̃-chhū̃*	*mārā̃-chhā̃*
2.	*mārai-chhai*	*mārō-chhō*
3.	*mārai-chhai*	*mārai-chhai*

Imperfect—

I was striking, etc.

	Sing.	Plur.
1.	*maĩ mārai-chhō*	*mhē mārai-chhā*
2.	*tū mārai-chhō*	*thē mārai-chhā*
3.	*wō mārai-chhō*	*wai mārai-chhā*

(Fem. sing. and pl. *mārai-chhī.*)

Past—

I struck (by me was struck), etc.

	Sing.	Plur.
1.	*maĩ māryō*	*mhē māryō*
2.	*tū māryō*	*thē māryō*
3.	*wō māryō*	*wai māryō*

Other forms are :—

Perfect	*maĩ māryō chhai*, I have struck.
Pluperfect	*maĩ māryō chhō*, I had struck.
Past Conditional	*jai maĩ mār^{a}tō*, if I had struck.

[1] Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^{a}tō-hũ*, I may be striking; *maĩ mār^{a}tō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār^{a}tō-whaitō*, were I striking; *maĩ māryō-whai*, I may have struck; *maĩ māryō-whai-lō*, I shall have struck, or may have struck; *jai maĩ māryō-whaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahaichhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nīmāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dīnū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *līnū* or *līyō*. *Kar^{a}bō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaī*, he said to his father; *ū̃-nai pūchhī*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nā̃kh^{a}bō* is used like *ḍālnā* in that language. Thus, *chhōrā̃-nai mār-nā̃kh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^{a}bō kar^{a}jē*, do continually, keep doing, = Hindōstānī *kiyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जीयायो, and लाद्यायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *piṭ^{a}bō*, to be beaten, is *pīṭ^{a}bō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōū̃*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōī-ī ād^{a}mī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāī kō bōlyō*, the barber said; *nāī kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōī*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwāṭī, it is merging, through Mēwātī, into the Bāṅgarū dialect.

Sub-dialects.

The populations reported as speaking these two dialects are:—

Mēwātī	1,121,154
Ahīrwāṭī	448,945
TOTAL	1,570,099

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwāṭī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ.

Name of Dialect.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēōs, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Niẓāmat* of the Jaipur State and the Bawal *Niẓāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bīghōtā-kī bōlī*,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows :—The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Language Boundaries.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Ḍāng dialects of Jaipur. On its north it has the Ahīrwāṭī of west Gurgaon. On its south-west it has the Tōrāwāṭī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Niẓāmat* of Patiala. Beyond this last is Shekhāwāṭī. The Narnaul dialect will be considered under the head of Ahīrwāṭī.

Sub-dialects.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindī. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.*:—Standard Mēwātī, Rāṭhī Mēwātī, Nahēṛā Mēwātī, and Kaṭhēr Mēwātī. Kaṭhēr Mēwātī is also the Mēwātī of Bharatpur. The Kaṭhēr track consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kaṭhēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahēṛā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Taḥṣīl* Thana Ghazi which lies in the south-west of Alwar State. The *Rāṭh* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāṭhī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwāṭī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects :—

Standard Mēwātī	253,800
Rāṭhī Mēwātī	222,200
Nahēṛā Mēwātī	169,300
Kaṭhēr Mēwātī	113,300
TOTAL	758,600

In Bharatpur, Kaṭhēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kaṭhēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

Number of speakers.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwāṭī, not Mēwātī. I put it down as having roughly about 20,000 speakers:—

Rajputana—		
Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
		855,654
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
		265,500
	TOTAL	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwāṭī, and 805 speakers of it in Jalaun in the United Provinces.

Literature.

I am not acquainted with any literary work in the Mēwātī dialect.

Authorities.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' *i.e.*, the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

Grammar.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

Declension.

The **declension** of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sū̃*. We thus get the following declension of *ghōṛō*, a horse :—

	Sing.	Plur.
Nominative	*ghōṛō*	*ghōṛā*
Agent	*ghōṛō, ghōṛai, ghōṛā-nai*	*ghōṛā, ghōṛā̃, ghōṛā̃-nai*
Accusative	*ghōṛā-nai, -kai*	*ghōṛā̃-nai, -kai*
Dative	*ghōṛā-nai*	*ghōṛā̃-nai*
Ablative	*ghōṛā-taĩ*	*ghōṛā̃-taĩ*
Genitive	*ghōṛā-kō* (*kā, kai, kī*)	*ghōṛā̃-kō*, etc.
Locative	*ghōṛai, ghōṛā-maĩ*	*ghōṛā̃-maĩ*
Vocative	*ghōṛā*	*ghōṛō*

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindī they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *suṇyũ*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns :—

		I.	Thou.
Sing.	Nom.	*maĩ*	*tū*
	Agent	*maĩ*	*taĩ*, *tū*
	Obl.	*muj*, *mũ*, *mērai*	*tuj*, *tũ*, *tērai*
	Gen.	*mērō*	*tērō*
Plur.	Nom.	*ham*, *hamā*	*tam*, *tum*, *tham*
	Obl.	*ham*, *mhārai*	*tam*, *thārai*
	Gen.	*mhārō*	*thārō*

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *apᵃṇū*, obl. *apᵃṇā*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, *viz.*:—*yā* or *ā*, this; *wā*, she. The following is the declension :—

		This.	That.
Sing.	Nom.	*yō*, fem. *yā*, *ā*	*wō*, *bō*, *wōh*, fem. *wā*.
	Agent	*yō* (fem. *yā*, *ā*), *ĩ*, *aĩ*	*wō*, *bō* (fem. *wā*), *bĩ*, *waĩ*
	Obl.	*aĩ*	*waĩ*, *waĩh*
	Gen.	*aĩ-kō*	*waĩ-kō*, *waĩh-kō*
Plur.	Nom.	*yē*, *yai*	*wē*, *wai*, *waih*
	Obl.	*in*	*un*
	Gen.	*in-kō*	*un-kō*

The Relative and Interrogative Pronouns are thus declined :—

		Who.	Who?
Sing.	Nom.	*jō*, *jyō*	*kauṇ*
	Obl.	*jhaĩ*, *jaĩh*	*kaĩh* (ablative *kit-taĩ*)
Plur.	Nom.	*jō*, *jyō*	*kauṇ*
	Obl.	*jin*	*kin*

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyā̃ā̃*.

The Indefinite pronoun *kōī*, anyone, has its oblique form *kah* or *kahĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

	Sing.	Plur.
1.	*hū̃*	*hā̃*
2.	*hai, hā*	*hō*
3.	*hai*	*haī̃*

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	*hō* or *hau* or *thō*	*hī* *thī*	*hā* *thā*	*hī* *thī*

The following are the principal parts of the verb 'to become':—

Infinitive — *whaibō, hōbō, whaiṇū*, to become.
Present Participle — *hōto, whaitō*, becoming.
Past Participle — *huyō*, become.
Conjunctive Participle — *hō-kar, hōr*, having become.
Noun of Agency — *whaitū, whaiṇ*ᵃ*hār*, one who becomes.

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	*hōū̃, hū̃*	*whā̃*
2.	*whai, whā*	*hō*
3.	*whai, whā*	*whaī̃*

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

Present Definite — *hū̃-hū̃*, I am becoming.
Imperfect — *whai-hō*, I was becoming.
Future — *hū̃-gō*, I shall become.

FINITE VERB.—The principal parts are:—

Infinitive — *mār*ᵃ*bō, mār*ᵃ*ṇū*, to strike.
Present Participle — *mār*ᵃ*tō*, striking.
Past Participle — *māryō*, struck.
Conjunctive Participle — *mār-kar, mārar, mār-karhāṇī*, having struck.
Noun of Agency — *māraṇ-wāḷō*.

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	*mārũ̃*	*mārā̃*
2.	*mārai, mārā*	*mārō*
3.	*mārai, mārā*	*mārai͂*

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present:—

	Sing.	Plur.
1.	*mārũ̃-hũ̃*	*mārā̃-hā̃*
2.	*mārā-hai*	*mārō-hō*
3.	*mārai-hai*	*mārai͂-hai͂*

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai.* The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	*mārai-hō*	*mārai-hī*	*mārai-hā*	*mārai-hī*

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	*mārũ̃-gō*	*mārũ̃-gī*	*mārā̃-gā*	*mārā̃-gī*
2.	*mārā-gō*	*mārā-gī*	*mārō-gā*	*mārō-gī*
3.	*mārai-gō*	*mārai-gī*	*mārai͂-gā*	*mārai͂-gī*

Past. *māryō,* fem. *mārī;* Plur. *māryā,* fem. *mārī,* struck (by me, thee, etc.), as usual.

Past Conditional. *mārᵃtō,* (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

General description.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl[1] (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).[2] It is also found in the Ḍābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwātī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Taḥṣīl in the south of the district of Rohtak. Further north we have the Bāṅgarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwātī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāṅgarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgṛī. In Shēkhāwāṭī it is a form of Mārwāṛī; in Tōrāwāṭī it is a form of Jaipurī; in Alwar it is Mēwātī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.[3]

We thus see that Ahīrwāṭī represents the connecting link between Mēwātī and three other dialects, Bāṅgarū, Bāgṛī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwātī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttīs arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsīrgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Αβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

[1] Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

[2] A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

[3] In the original Rough List of Languages, this Narnaul dialect was called Bāgṛī-Mēwātī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvī (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahīrāṇī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhīls, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *sū̃* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

Number of speakers.

The number of speakers of Ahīrwāṭī is reported to be as follows:—

Gurgaon	159,900
Pataudi	19,000
Delhi (returned as Mēwāṭī)	18,694
Rohtak (Jhajjar)	71,470
South Nabha	43,881[1]
Narnaul of Patiala (returned as Bāgṛī-Mêwāṭī)	136,000
TOTAL	448,945

Literature, authorities.

I know of no works written in Ahīrwāṭī, and of no previous account of their language.

Written character.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian. The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

Grammar.

In its grammar Ahīrwāṭī differs but little from Mēwāṭī. It is the stepping stone between that dialect and the Bāṅgarū dialect of Western Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Ḍābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāṅgarū, the principal being the use of the word *sū̃*, instead of the Mēwāṭī *hū̃*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwāṭī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwāṭī as against Bāṅgarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

[1] The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwāṭī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōṛē*, or *ghōṛai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē̃*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē̃ karᵃṇō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dīṇū̃*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē̃* as well as *mū̃-nē̃*, by me. Note the use of *nē̃* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *apᵃṇū* or *apᵃṇō*, masculine oblique *apᵃṇā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aĩh* or *ā̃h*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waĩh* or *wā̃h* or *ū̃*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kauṇ* are *jaĩh* or *jā̃h* and *kaĩh* or *kā̃h*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	*sū̃*	*sā̃*.
2.	*sā*, *sai*	*sō*, or *saĩ*.
3.	*sai*	*saĩ*.

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saĩ* of the second plural present is borrowed from Bāgṛī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Where spoken.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hāṛautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

Language Boundaries.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēlī dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēlī of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwāṛī form of Mārwāṛī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Relationship to Mārwāṛī and Jaipurī.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwāṛī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwāṛī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwāṛī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Sub-dialects.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēlī, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwāṛī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgṛī. It is distinguished by its preference for Mārwāṛī forms.

Number of speakers.

The following table shows the estimated number of speakers of Mālvī in the area in which it is a vernacular :—

Indore Agency			183,750
Eastern Mālvī—			
Kota	80,978		
Tonk (Chabra)	20,000		
Gwalior Agency	395,000		
			495,978
Bhopal Agency			1,800,000
Bhopawar Agency			147,000
Western Malwa Agency	1,241,500		
Tonk (Nimbahera)	4,000		
		1,245,500	
Sōṇḍwārī—			
Western Malwa	115,000		
Jhalawar (Chaumahla)	86,556		
Bhopal	2,000		
		203,556	
			1,449,056
Broken Mālvī of the Central Provinces—			
Hoshangabad	126,523		
Betul	119,000		
Bhōyarī of Chhindwara	11,000		
Kaṭiyāī of Chhindwara	18,000		
Paṭ^{a}vī of Chanda	200		
			274,723
		TOTAL =	4,350,507

Mālvī spoken elsewhere in India.

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Rāṅgṛī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwāṛī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakhinī Hindōstānī of Hyderabad and Madras.

Authorities and Literature.

I do not know of any previous account of the Mālvī dialect, or of any literary works written in it.

Written character.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Mārwāṛī, is employed for writing Mālvī.

Grammar.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī represents Rājasthānī merging into Bundēlī and Gujarātī. We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvī, in the Malwa country, has two forms, *viz.* :—Rāṅgṛī (properly spelt Rāṅg^{a}ṛī) or Rāj-wāṛī, spoken by Rajputs, and Mālvī (properly spelt Māl^{a}vī), sometimes called Ahīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāṅgṛī shows a tendency to agree with the dialects of central Rajputana, Mārwāṛī (under the form of Mēwāṛī) and Jaipurī.

Mālvī, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Ahīrī, attention has been drawn, when dealing with Ahīr-wāṭī,[1] to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwāṛī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāṅgṛī and to Mālvī proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭī* for *miṭṭhī*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍāī*, for *aḍhāī*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭī*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah^a^ṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāṅgṛī, Mālvī shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvī has *ap^a^nō*, own; *mār^a^nō*, to strike; while Rāṅgṛī has *āp^a^ṇō*, and *mār^a^ṇō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
ghōḍō, a horse	*ghōḍā*	*ghōḍā*	*ghōḍā̃*.
ṭēg^a^ḍō, a dog	*ṭēg^a^ḍā*	*ṭēg^a^ḍā*	*ṭēg^a^ḍā̃*.
bāp, a father	*bāp*	*bāp*	*bāpā̃*.
laḍ^a^kī, a daughter	*laḍ^a^kī*	*laḍ^a^kyā̃*	*laḍ^a^kyā̃*.
wāt, a word	*wāt*	*wātā̃*	*wātā̃*.

In the plural forms, the nasalisation is commonly omitted.

[1] See page 49.

In Mālvī, as distinct from Rāṅgṛī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.[1] Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭī-hōrō*, daughters; *ādᵃmī-hōn-sē* (not *ādmyā̃-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāṅgṛī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes बापे and sometimes बापए. Another example is *chhōṭā laḍᵃkāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sarᵃdār* (not *sarᵃdārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

Accusative-Dative	*nē, kē.*
Ablative-Instru.	*sū̃, sē, ū̃.*
Genitive	*kō, rō.*
Locative	*mē̃, mē.*

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāṅgṛī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwāṛī. It is most common in Rāṅgṛī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī ;* oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāṅgṛī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāṅgṛī are as follows :—

	I.	Thou.
Singular.		
Nominative	*hū̃*	*tū̃.*
Agent	*mhaĩ*	*thaĩ.*
Oblique	*mha, mhā, ma*	*tha, thā, ta.*
Genitive	*mhārō, mārō*	*thārō.*
Plural.		
Nominative	*mhē̃, mē̃*	*thē̃, thaĩ.*
Oblique	*mhā̃*	*thā̃.*
Genitive	*mhā̃-kō, mhāṇō*	*thā̃-kō, thāṇō.*

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃ ;* 'our' is *hamāro*, not *mhā̃-kō ;* and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

[1] *e.g.*, *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgṛī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāṅgṛī) *āpᵃṇō*, (Mālvī) *apᵃnō*. *Āpᵃṇō* is, however, as is commen in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē apᵃnā māl-tāl-kō bā̃ṭō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōṭā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgṛī and Mālvī. Its forms are as follows:—

		Rāṅgṛī.	Mālvī.
Singular—	Nominative	*wō*, he, it; *wā*, she; *ū*, he, she, it	*ū*.
	Oblique	*waṇī̃*, *waṇā*, *uṇī*, *uṇā*, *uṇ*, *vī*, *ū̃*, *wā*	*ō*, *unā*, *us*.
Plural—	Nominative	*vī*	*vī*.
	Oblique	*waṇā̃*	*un*.

As usual, nasals may be omitted. The agent case in Rāṅgṛī is *ū̃*, as in *ū̃ rājᵃpūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū̃-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

		Rāṅgṛī.	Mālvī.
Singular—	Nominative	*yō*, feminine *yā*	*yo*, feminine *yā*.
	Oblique	*aṇī*, *iṇī*, *ī̃*, *yā*	*ē*, *anā*, *inā*, *is*.
Plural—	Nominative	*yē*	*yē*.
	Oblique	*aṇā̃*, *iṇā̃*	*in*.

The Relative is:—

Singular—	Nominative	*jō*	*jō*.
	Oblique	*jaṇi*, *jī̃*	*jē*, *jis*.
Plural—	Nominative	*jē*	*jē*.
	Oblique	*jaṇā̃*	*jin*.

Similarly 'who?' is *kū̃ṇ*, oblique singular (Rāṅgṛī) *kaṇī*, etc. (Mālvī) *kē*, etc. 'What?' is *kaī*, *kaī̃*, or *kā̃ī̃*. 'Anyone' *kōī*. As an adjective this does not change in inflexion, but (Rāṅgṛī) *kaṇī-ē̃ nahī̃ diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kitᵃrō-k*, how much? *kitᵃrā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; '*jathē*,' 'there' and 'where.'

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.
waṭhō, that place: *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place; *uṭhā-sē*, from there; *uṭhē*, there.

jaṭhō, what place, that place; *jaṭhā-sē*, from where, from there; *jaṭhē*, where, there.

kaṭhō, what place? *kaṭhā-sē*, from where? *kaṭhē*, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

	Singular.	Plural.
1.	*hū̃*	*hā̃.*
2.	*hē, hai*	*hō.*
3.	*hē, hai*	*hē, hai.*

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	*thō;*	plur.	*thā.*
Fem.	sing.	*thī;*	plur.	*thī.*

As elsewhere, this tense does not change for person. Rāṅgṛī has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāṅgṛī.	Mālvī.
Infinitive	*whēṇō, wēṇō*	*hōnō.*
Present Participle	*whētō, wētō*	*hōtō.*
Past Participle	*whayō*	*huō.*
Conjunctive Participle	*whē-nē, waī-nē*	*huī-nē.*
Imperative	*whō*	*hō.*
Future	*waū̃gā, wū̃gā*	*hōū̃gō.*

Finite verb.—Principal Parts.

Infinitive	*mār^{a}ṇō, mār^{a}wō*	*mār^{a}nō*, to strike.
Present Participle	*mār^{a}tō*	*mār^{a}tō*, striking.
Past Participle	*māryō*	*māryō*, struck.
Conjunctive Participle	*mārī-nē, mār-nē*	*mārī-nē, mār-nē*, having struck.
Noun of agency	*mār^{a}wā-wāḷō*	*mār^{a}wā-wāḷō*, a striker.

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike); as a present conjunctive (I may strike); and as a future (I shall strike).

	Singular.	Plural.
1.	*mārū̃*	*mārā̃.*
2.	*mārē*	*mārō.*
3.	*mārē*	*mārē.*

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

	Singular.	Plural.
1.	*mārū̃-hū̃*	*mārā̃-hā̃.*
2.	*mārē-hē*	*mārō-hō.*
3.	*mārē-hē*	*mārē-hē.*

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundēlī. Thus, *hū̃ mārᵃtō-thō,* I was beating, and so on, as in those languages.

The Future is formed by adding *gā, which does not change for number or gender,* to the simple present. The *gā* thus follows the *lā* of Mārwāṛī. Thus :—

I shall strike.

	Singular.	Plural.
1.	*mārū̃gā*	*mārā̃gā.*
2.	*mārēgā*	*mārōgā.*
3.	*mārēgā*	*mārēgā.*

Mālvī sometimes substitutes the Bundēlī *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hū̃ mārū̃gō,* I (masculine) shall strike ; *hū̃ mārū̃gī,* I (feminine) shall strike ; *ham mārā̃gā,* we (masculine) shall strike ; *ham mārā̃gī,* we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāṅgṛī.	Mālvī.
maĩ māryō	*mha-nē māryō,* I struck.
hū̃ chaḷyō	*hū̃ chaḷyō,* I went.
maĩ māryō-hai	*mha-nē māryō-hai,* I have struck.
hū̃ chaḷyō hai	*hū̃ chaḷyō-hai,* I have gone.
maĩ māryō-thō	*mha-nē māryō-thō,* I had struck.
hū̃ chaḷyō-thō	*hū̃ chaḷyō-thō,* I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *laḍᵃkāē gayō,* the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

karᵃṇō, to do,	past participle	*karyō, kīdhō, kīdō.*
lēṇō, to take,	,,	*liyō, līdhō, līdō.*
dēṇō, to give,	,,	*diyō, dīdhō, dīdō.*

The forms *kīdho, līdhō,* and *dīdhō,* also occur in Gujarātī. *Jāṇō,* to go, has its past participle *gayō* or *giyō.*

We have seen that the conjunctive participle ends in *ī-nē.* When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāṅgṛī and *ai-nē* in Mālvī. Thus, *pāy-nē,* having got ; *jāy-nē,* having gone ; *bulai-nē,* having called ; *ai-nē,* having come.

Causals are formed somewhat as in Mārwāṛī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō,* you cause to eat. In Mārwāṛī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāṅgṛī) *sunᵃṇō,* to hear ; *sunāṇō,* to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *ṇō* (Mālvī *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāṅgṛī) *sunāṇō,* it became audible ; (Mālvī) *batānō,* it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvī *dai-lākhᵃnō,* to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ^awā lāgī*, she began to fall. In one instance, Mālvī has the Bundēlī form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā̃-mē*, in a very few days ; *up^ar-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *ṭēg^a-ḍō*, a dog. *Lō* is also used in the same sense as in *kū̃kaḍ-lā*, O wretched cock.

NĪMĀḌĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwaṛ. Nīmāwaṛ consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahṣīl*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)[1] and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwaṛ. There are also numerous speakers of Bhīlī. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	181,277
Bhopawar	293,500
TOTAL	474,777

Nīmāḍī is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhīl languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē̃*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dā̃t*, a tooth, and *ma*, not *mā̃* (for *mē̃*), in. As in Mālvī and Khāndēśī, aspiration is often dropped, a[illegible], not *hāth*, a hand ; *bhūkō*, for *bhūkhō*, hungry.

The letters [illegible] and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhīl languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *jawach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawaṛ such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvī. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses ; *ghōḍānā-kō*, of horses :

[1] The language of the Burhanpur Tahṣīl is Khāndēśī.

bāp, a father; *bāpᵃnā*, fathers: *bēṭī*, a daughter; *bēṭīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvī merely owing to the change of *ē* to *a*.

Agent, *na*.
Accusative-dative, *ka*.
Instrumental-ablative, *sī*, *sū*.
Genitive, *kō*, (*kā*, *kī*).
Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēlī *khē* (under the form of *kha*) used for the Accusative-dative. Bundēlī is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kā* used to agree with *feminine* nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāī ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haũ, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apaṇ*, we (including the person addressed); *apᵃṇō*, our (including the person addressed); *apaṇ-na*, by us.
Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.
Yē, this; oblique *inā* or *ē*.
Wō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.
Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.
Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kā̃i*, what? *kōī*, anyone; *kaī̃*, anything.

The influence of the Bhīl dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvī. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mārᵃṇū*, to strike.

I am striking.

	Singular.	Plural.
1.	*mārũch* or *mārũj*	*mārā̃ch*, *mārā̃j*.
2.	*mārēch*, *mārach*, *mārēj*, *māraj*.	*mārōch*, *mārōj*.
3.	*mārēch*, *mārach*, *mārēj*, *māraj*.	*mārēch*, *mārach*, *mārēj*, *māraj*.

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pārᵃdhī Bhīl dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

	Singular.	Plural.
1.	*mārīs*	*mārᵃsā.*
2.	*mārᵃsē*	*mārᵃsō.*
3.	*mārᵃsē*	*mārᵃsē.*

Sometimes we find the true Mālvī future formed by adding an unchangeable *gā.*

The infinitive ends in *ṇū,* thus, *mārᵃṇū,* to strike ; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāwᵃṇū nī khūsī hōṇū,* joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa,* thus, *mārᵃṇa-kō,* of beating.

MĀRWĀṚĪ.

The following specimen of Mārwāṛī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ. MARWAR STATE.

अेक जीणै रै दोय डावडा हा: जिणां मांयसूं नैन
कियै आपरै बापनै कयो कै बाबोसा मारी पांती
रो माल आवै जीको मनै दिरावो: जरै उण ओ
परी घरा बिकरी उणांनै बांट दिनी: थोडा दिनां
पछै नैनकियै डावडै आपरी सारी पूंजी भेळी क
र परदेसां गयो नै उठै आपरी सारी मता कूरै
कैमें उडाय दिवी: सेंग फूटियां पछै उण देसमें
जबरो काळ पडियो तो उवो कंगालो हुवण
लागो: जो पछै उण देसरै अेक रैवासी कनै र
यो तो उण आपरै षेतांमें सूरांरी कार चरावण

जै भेजीयो तो उण सूरां रे चरण रो पाणजो तो
जिण सूं आपरो पेट जरण रो मतो कियो पर
त पाप जो कीजिणी उण जै टीजो जणीः सावजे
तठ वो जरे बिचारी के मारे पिताक ने किनरा
दैज गीयारा जीरा नै धपाउ ब्यारी भिजती टी
उण उपरंत कीं उगेजो नी उवां रे रे तो तो जेठे
सुखां म रुं कुं: सूल मैं कुं पगां नाज होय मारे बा
पक ने जाउं ने उण नै कउं के जाबोसा मैं पर
मेसर सूं बे सुष कु वो ने आप सूं कुपातर पणो
कियोः सूल मैं आपरो बेटो कुकवाउं जेडो तो रयो
नतीं सूल मैं आप म ने दैन गीया सरसने राषोः
पेर उठ ने बापक ने गयोः तो आंगा सूं आवतां
ने उणरै बाप उण नै दीठो तो दया आई सूं
दोड ने बा नी लगाय बालो लीयोः तरे का वडेक

ईकै बाबोजीकुं परमेसररो नै आपरो चोरकुं
नै आपरो पूत कवाकुं जेडो रयो नहीं: जरे
बाप चाकरां नै कै ईकै अमामा गाबा जाओ
वे ईण नै पैराओ नै ईंरा रे हात मैं मूंदडी पे
राओ नै पगां मैं पगरखीयां पैराओ नै आओ
नटीया चीकदां नै ततकार जमावां कारण औ
मावडो मर नवो जमारो पायो है गमीयोडो
जाबो है: तरे सारा हीराजीकु आ:
ईण बिरियां ईणरो बडोडो मावडो षेत मैं हो
नै आवतां आवतां घर जेडो आयो जद ई
ण हाडडां यार सुणिया: जरे अेक चाकर
नै तेड बुजीओ कै ओ कांलकांई है: जद ईण
कई कै थांरो भाई आय गयो है नै थांरे बाबो
सा ईणरे गेर गेरां पाडो आवणरी गोठ

किवी हैः जीरा ऊपर ऊवो रीसां बलियो नै
मांय गयो नहीं जरै ऊण रो बाप बारै आ
यो नै ऊणसूं सिमरा सारी किवीः जद ऊण
कई कै ईतरा बरस हूं आपरी चाकरी करी
नै कदेई आपरै हुकम नै लोपियो नहीं तो
ई आप मनै कदेई अेक बाकरु म्हारै साथि
यां नै गोठ देवण सारु दियो नहीः नै हमैं
ओ आपरो छावडो आयो जीणसैं गघराबि
करी सुलियार सांमां नै उवाय दिवी जीणरै
सारु आप इती षुसी किवी हैः तो ऊण कयो
कै नाबा तूं नित म्हारै साथे रेवै नै म्हारै गो
कै हैं जिको सैं थारो ईज हैः आ षुसी करण
जोगती कि ऊं कै थारो भाई मर नै उजो जनम
लियो है नै गमियोडो लाधो हैः

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ. MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jiṇăĭ[1]-răĭ dōy ḍāw^{a}ṛā hā. Uwā̃-māỹ-sū̃ năĭn^{a}kiăĭ
A man-to two sons were. Them-amongst-from by-the-younger

āp-răĭ bāp-năĭ kayō kăĭ, 'bābō-sā, mārī pā̃ṭī-rō māl āwăĭ
his-own father-to it-was-said that, 'father, my portion-of goods may-fall

jikō ma-năĭ dirāwō.' Jarăĭ un āp-rī ghar-bik^{a}rī uṇā̃-năĭ
that me-to cause-to-give.' Thereon by-him his-own living them-to

bā̃ṭ-divī. Thōṛā dihāṛā̃ pachhăĭ năĭn^{a}kiăĭ ḍāw^{a}ṛăĭ āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all

pū̃jī bhēḷī-kar par khanḍā̃ gayō, năĭ uṭhăĭ āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own

sārī matā kū-phăĭḍăĭ-măĭ uḍāy-divī. Săĭg khūṭiyā̃ pachhăĭ
all substance riotous-living-in was-wasted. All on-being-spent after

uṇ dēs-măĭ jab^{a}rō kāḷ paṛiyō, tō uwō kasālō bhug^{a}taṇ lāgō.
that country-in mighty famine fell, then he want to-feel began.

Năĭ pachhăĭ uṇ dēs-răĭ ēk răĭwāsī-kanăĭ rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then

uṇ āp-răĭ khētā̃-măĭ sūrā̃-rī ḍār charāwaṇ-năĭ mēliyō. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then

uṇ sūrā̃-răĭ charaṇ-rō khākh^{a}ḷō hō, jiṇ-sū̃ āp-rō pēṭ bharaṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to

matō kiyō, parant khākh^{a}lō-hī kiṇī uṇ-năĭ dīnō nahī̃.
resolve was-made, but the-husk-even by-anyone him-to was-given not.

Sāw^{a}chēt huwō, jarăĭ bichārī kăĭ, 'mārăĭ pitā-kanăĭ kit^{a}rā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many

dăĭn^{a}giyā hā, jiṇā-năĭ dhapāū bāṭī miḷ^{a}tī-hī, uṇ up^{a}rant
hired-servants were, whom-to enough bread being-given-was, that more-than

kī̃ ugēḷō bhī uwā̃-răĭ răĭtō-hō; năĭ hū̃ bhūkā̃
something to-spare also them-to remaining-was; and I in-hunger

marū̃-hū̃. Sū hamăĭ hū̃ pagā̃bāḷ-hōy mārăĭ bāp-kanăĭ
perishing-am. So now I arisen-having-become my father-to

jāū̃, năĭ uṇ-năĭ kaū̃ kăĭ, "bābō-sā, măĭ Par^{a}mēsar-sū̃
(I)-may-go, and him-to may-say that, "father, by-me God-from

[1] *ăĭ* should be pronounced as *a* in 'hat.'

bēmukh-huwō năĭ āp-sū̃ kupâtar-paṇō kiyō, sū hamăĭ̃ āp-rō
turned-face-became and you-with undeservedness was-done, so now your

chhōrū kawā̃ū̃ jāĭṛō tō rayō nahī̃; sū hamăĭ̃ āp ma-năĭ
son I-may-be-called worthy indeed remained not; so now you me-to

dăĭn^{a}giyā saras^{a}tăĭ rākhō.'' Phēr ūṭh-năĭ bāp-kanăĭ gayō. Tō
a-hired-servant as 'keep.'' And arisen-having father-to he-went. But

āgā-sū̃ āw^{a}tā-năĭ uṇ-răĭ bāp uṇ-năĭ dīṭhō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion

āī, sū dōṛ-năĭ chhātī lagāy, bāḷō liyō. Tarăĭ
came, so run-having breast having-applied, kiss was-taken. Thereupon

ḍāw^{a}ṛăĭ kaī kăĭ, 'bābō-ji, hū̃ Par^{a}mēsar-rō năĭ āp-rō chōr
by-the-son it-was-said that, 'father, I God-of and your-own sinner

hū̃, năĭ āp-rō pūt kawā̃ū̃ jāĭṛō rayō nahī̃.' Jarăĭ
am, and your-own son I-may-be-called worthy remained not.' Thereon

bāp chāk^{a}rā̃-năĭ kaī kăĭ, 'amāmā gābā lāō, năĭ iṇ-năĭ
by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to

păĭrāō; năĭ iṇ-răĭ hāt-măĭ̃ mū̃d^{a}ṛī păĭrāō, năĭ pagā̃-măĭ̃ pagar^{a}khiyā̃
put-on; and his hand-in a-ring put-on, and feet-in shoes

păĭ̃rāō, năĭ āō baṭiyā chik^{a}dā̃, năĭ taṭ^{a}kār lagāwā̃;
put-on, and come bread we-may-eat, and merriment we-may-make;

kāraṇ ō ḍāw^{a}rō mar, nawō jamārō pāyō-hăĭ; gamiyōṛō, lābō
for this son having-died, new birth got-has; lost, found

hăĭ.' Tarăĭ sārā-hī rājī huā.
is.' Then all-indeed merry became.

Uṇ biriyā̃ uṇ-rō baḍōṛō ḍāw^{a}ṛō khēt-măĭ̃ hō, năĭ āw^{a}tā̃ āw^{a}tā̃
At that-time his elder son field-in was, and in-coming in-coming

ghar nēṛō āyō, jad uṇ hāg^{a}ṛā-thāṭ suṇiyā. Jarăĭ
house near came, then by-him dance-(and)-music were-heard. Thereupon

ēk chākar-năĭ tēṛ būjiō kăĭ, 'ō ḍōḷ kā̃ī̃ hăĭ?' Jad
one servant-to calling it-was-asked that, 'this matter what is?' Then

uṇ kaī kăĭ, 'thā̃rō bhāī āy-gayō hăĭ; năĭ thā̃răĭ bābō-sā
by-him it-was-said that, 'your brother come is; and by-your father

uṇ-răĭ ṭhōr-ṭhōrā̃ pāchhō āwaṇ-rī gōṭh kivī hăĭ.' Jiṇ-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.' Thereupon

uwō rīsā̃ baḷiyō, năĭ mā̃y gayō nahī̃. Jarăĭ uṇ-rō bāp
he with-jealousy burnt, and within went not. Then his father

bārăĭ āyō năĭ uṇ-sū̃ sisṭāchārī kivī. Jad uṇ kaī
out came and him-to entreaty was-made. Then by-him it-was-said

kăĭ, 'it^{a}rā baras hū̃ āp-rī chāk^{a}rī karī, năĭ kadēī āp-răĭ
that, 'so-many years by-me your service was-done, and at-any-time your

hukam-năĭ lōpiyō nahī̃, tōī āp ma-năĭ kadēī ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khājᵃrū mārăĭ sāthiyā̃-năĭ gōṭh dēwaṇ sārū dirāyō nahī̃.
kid my companions-to a-feast giving for was-caused-to-be-given not.
Năĭ hamăĭ̃ ō āp-rō ḍāwᵃrō āyō, jiṇ săĭ̃g ghar-bikᵃrī ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
rāṇḍā̃-năĭ khawāy-divī, jiṇ-răĭ sārū āp itī khuṣī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
kivī hăĭ.' Tō uṇ kayō kăĭ, 'bhābā, tū̃ nit mārăĭ
made is.' Then by-him it-was-said that, 'son, thou ever me
sāthē răĭwăĭ, năĭ mārăĭ gōḍăĭ hăĭ jikō săĭ̃g thārō-īj hăĭ. Ā
with livest, and in-my near is whatever all thine-alone is. This
khusī karaṇ jōg hī; kiū̃kăĭ thārō bhāī mar-năĭ, dūjō
merriment doing meet was; for by-thy brother having-died, second
janam liyō-hăĭ; năĭ gamiyōṛō, lābō hăĭ.'
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀṚĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mārwāṛī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhīls who inhabit the fastnesses speak a Bhīl dialect locally known as *Magᵃrā-kī bōlī*, from *magᵃrō*, a Bhīl word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mērwāṛī, which is practically the same as the Mēwāṛī of the State of Mewar immediately to the east. The dialect on the western side they call Mārwāṛī. The two hardly differ. As will be seen later on, Mēwāṛī (and hence Mērwāṛī) is only an eastern form of Mārwāṛī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhīl tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhīls, and their language is known in Marwar as the *Girāsiyā-kī bōlī*, or *Nyār-kī bōlī.*

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

	Spoken by
North-west, Mārwāṛī	17,000
North-east, Mērwāṛī (*i.e.*, Mēwāṛī)	54,500
Magᵃrā-kī bōlī (Bhīl language)	44,500
Other languages	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mārwāṛī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwāṛī in the country on the south, bordering on Mewar. The Mārwāṛī is the same in kind as the Mārwāṛī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mārwāṛī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mārwāṛī one in *rō ;* the Jaipurī verb substantive *chhũ*, I am, instead of the Mārwāṛī *hũ*, and the Jaipurī future with *s*, instead of the Mārwāṛī future ending in *lā.* The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mārwāṛī spoken in Marwar close to the Jaipur frontier is called, in Marwar, Ḍhuṇḍhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mārwāṛī. In Kishangarh the local Mārwāṛī is called Gōṛāwāṭī, a name probably identical with the south-eastern Gōḍwāṛī of Marwar. Further south, in Ajmer the Mārwāṛī does not seem to have any special name, nor is any such given for the Mārwāṛī of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāṛī. It is only a form of Eastern Mārwāṛī. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mārwāṛī :—

Mārwāṛī-Ḍhuṇḍhārī (Marwar)	49,300
Gōṛāwāṭī (Kishangarh)	15,000
Mārwāṛī of Ajmer	208,700
Mārwāṛī of Merwara	17,000
Mēwāṛī (including Mērwāṛī)	1,684,864
TOTAL =	1,974,864

I commence with the most northern of these dialects, Mārwāṛī-Ḍhuṇḍhārī, and proceed southwards.

MĀRWĀṚĪ-ḌHUṆḌHĀṚĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwāṛī and Jaipurī, or as the latter is locally called Ḍhuṇḍhāṛī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwāṛī element more and more predominates. The local return gives separate figures for pure 'Ḍhuṇḍāṛī' and for 'mixed Ḍhuṇḍhāṛī.' They are as follows:—

Ḍhuṇḍhāṛī	28,500
Mixed dialect	20,800
	49,300

The specimens which I have received of both of these show that the language differs but little from Standard Mārwāṛī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwāṛī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *aĭ* is here written as if it were *ē*. I have transliterated it *aĭ* as in Standard Mārwāṛī. Thus, *kaĭ*. We may notice a few Jaipurī forms, such as *bī̃*, by him ; *kō*, of ; *chhō*, was ; but in the main the language is Mārwāṛī.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ-ḌHUṆḌHĀṚĪ. STATE JODHPUR.

एक जणा-कें दो टाबर हा । बाँ-मेँ-सूँ छोटक्ये आप-का बाप-नेँ कयो कें बाबा-जी मारेँ पाँती-मेँ आवेँ जको माल म-नेँ द्यो । जद्याँ बीँ आप-की घर-बिकरी बाँ-नेँ बाँट-दीनी । थोड़ा-सा दिनाँ पछेँ छोटक्यो डावड़ो आप-की सगळी पूँजी भेळी कर परदेस गयो । बठेँ आप-की सारी पूँजी कुफण्डा-मेँ उडा-दी । सगळो निवड़ियाँ पछेँ बीँ देस-मेँ जबरो काळ पड़ियो । तो बो कसालो भुगतबा लाग्यो । पछेँ बीँ देस-का रेँबावाला कनेँ रयो । बीँ आप-का खेताँ मेँ सूराँ-की डार चराबा मेल्यो । तो बीँ सूराँ-के चराबा-को खाखलो छो जीँ-सूँ आप-को पेट भरबा-को मतो कर्यो । पण खाखलो-ही कोई इ-नेँ दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ-ḌHUṆḌHĀṚĪ. JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kăĩ dō ṭābar hā. Bā̃-măĩ-sū̃ chhōṭ^{a}kyē

A-certain man-to two sons were. Them-among-from the-younger-by

āp-kā bāp-năĩ kayō kăĩ, 'bābājī, mārăĩ pā̃tī-măĩ āwăĩ jakō

his-own father-to it-was-said that, 'father, my share-in may-come that

māl ma-năĩ dyō.' Jadyā̃ bĩ āp-kī ghar-bik^{a}rī bā̃-năĩ bā̃ṭ

property me-to give.' Then by-him his-own property them-to having-divided

dīnī. Thōṛā-sā dinā̃ pachhăĩ chhōṭ^{a}kyō ḍāw^{a}ṛō āp-kī sag^{a}ḷī pū̃jī

was-given. A-few days after the-younger son his-own all substance

bhēḷī-kar par-dēs gayō. Baṭhăĩ āp-kī sārī pū̃jī

together-having-made a-foreign-country went. There his-own all substance

kupbaṇḍā-măĩ uḍā-dī. Sag^{a}ḷō niw^{a}ṛiyā̃ pachhăĩ bĩ dēs-măĩ

debauchery-in was-squandered. All on-being-wasted after that country-in

jab^{a}rō kāḷ paṛiyō, tō bō kasālō bhug^{a}tabā lāgyō. Pachhăĩ

a-mighty famine fell, consequently he want to-suffer began. Afterwards

bĩ dēs-kā răĩbāwālā-kanăĩ rayō. Bĩ āp-kā khētā̃-măĩ

that country-of an-inhabitant-near he-remained. By-him his-own fields-in

sūrā̃-kī ḍār charābā mēlyō. Tō bĩ sūrā̃-kăĭ charābā-kō

swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of

khākh^{a}lō chhō jĩ-sū̃ āp-kō pēṭ bhar^{a}bā-kō matō karyō. Paṇ

husk was that-by his-own belly filling-of intention was-made. But

khākh^{a}lō-hī kōī i-năĩ diyō kōnī.

husk-even by-anybody this-to was-given not.

MĀRWĀṚĪ OF KISHANGARH (GŌṚĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *ṛō* (feminine *ṛi*). The last termination has been already discussed in the Mārwāṛī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-ṛī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (EASTERN). DISTRICT AJMER.

अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
सुरज था-नैँ पुजस्याँ-जी भर मोत्याँ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारै पास ।
पीवो-नी दारु-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
जा एँ दासी बाग-मैँ ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो
धणराज । पीवो-नी दारु-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
थारी ओळूँ म्हे कराँ म्हारी करै न कोय । थारी ओळूँ म्हे कराँ करता करै जो होय ।
पीवो-नी दारु-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

Am^{a}lā̃-mā̃ĩ	āchhā	lāgō,	mhārā	rāj ;	pīwō-nī
Intoxication (of-opium)-in	*nice*	*you-appear,*	*my*	*Lord ;*	*do-drink*

dāru-ṛī.
wine.

Suraj !	thā-nā̃ĩ	pūj^{a}syā̃-jī	bhar	mōtyā̃-kō	thāḷ ;
O-Sun !	*you-to*	*we-will-worship*	*having-filled*	*pearls-of*	*a-dish ;*
ghaṛēk	mōṛā	ūg^{a}jō-jī ;	piyā-jī	māhrā̃ĩ	pās ;
about-a-ghari	*late*	*rise-please ;*	*(as-my)-husband*	*to-me*	*near (is) ;*

pīwō-nī	dāru-ṛī ;	am^{a}lā̃-mā̃ĩ	āchhā	lāgō	mhārā	rāj ;
do-drink	*wine ;*	*intoxication (of-opium)-in*	*nice*	*you-appear*	*my*	*Lord ;*

pīwō-nī	dāru-ṛī.
do-drink	*wine.*

Jā ẽ-dāsī bāg-mā̃ĩ ōr suṇ rājan-rī bắt,
Go O-maid-servant garden-in and hear the-lord-of talk,
kadēk mahal padhār^{a}sī tō mat^{a}wāḷō dhaṇ^{a}rāj ;
at-what-time palace will-come then the-intoxicated lord-of-wealth ;
pīwō-nī dāru-ṛī ; am^{a}lā̃-mā̃ĩ āchhā lāgō, mhārā rāj ;
do-drink wine ; intoxication-in nice you-appear, my Lord ;
pīwō-nī dāru-ṛī.
do-drink wine.

Thārī ōḷū̃ mhē karā̃, mhārī karai na kōy ; thārī ōḷū̃
Thy longing I do, mine does not anybody ; thy longing
mhē karā̃ ; Kar^{a}tā karăi jō, hōy ; pīwō-nī dāru-ṛī, am^{a}lā̃-mā̃ĩ
I do ; Fate does what, becomes ; do-drink wine, intoxication-in
āchhā lāgō, mhārā rāj ; pīwō-nī dāru-ṛī.
nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀṚĪ OF MERWARA.

The Eastern Mārwāṛī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājīvikā*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwāṛī ऐ *ăĭ* is often written ए *ē*. In such cases I have transliterated it *ăĭ*. Forms like *wuṇā̃* for *uṇā̃*, are mere varieties of spelling. Note the employment of *ṛō* in a contemptuous sense in the word *sūr-ṛō*, a pig. In *bā̃chh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (EASTERN). DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा हा । वुणाँ-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-माँ-हूँ जको म्हाँरो बाँटो होय ओ म्ह-ने द्यो । तरैं वीं वुणीने आप-री आजूका बाँछ-दीवी । घणाँ दिवस नीं बीतिया-हा कै नानकियो गीगो साँग समेटर अलग देसाँ हाल्यो ग्यो अर वुठी खोटा चालाँ-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-दीवी तराँ विण देस-माँ बड़ो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा रहवणवाळाँ-माँ-हूँ येक-रै अठै रहवण लागियो । जिणी विण-नै आप-रा जावाँ-माँ सूरड़ा चरावण खातर भेजियो । अर वु विणी छीँतराँ-माँ-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट भरण चावियो-हो । अर विणी-ने कुणी नीँ देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇī ād^{a}mī-răĭ dōy gīgā hā. Wuṇā̃-mā̃-hū̃ nān^{a}kyăĭ
A-certain man-to two sons were. Them-among-from by-the-younger

bhā-hū̃ kah^{a}wiyō kăĭ, 'ău bhā, ājūkā-mā̃-hū̃ jakō mhā̃rō
the-father-to it-was-said that, 'O father, property-in-from which our

bā̃ṭō hōy ō mha-năĭ dyō.' Tarăĭ̃ vī̃ wuṇī-năĭ āp-rī
share may-be that me-to give.' Then by-him him-to his-own

ājūkā bā̃chh dīvī. Ghaṇā̃ diwas nī̃ bītiyā-hā kăĭ
property having-divided was-given. Many days not passed-were that

nān^{a}kiyō gīgō sā̃g samēṭar alag dēsā̃ hālyō-gyō, ar
the-younger son all having-collected a-far in-country went-away, and

wuṭhī khōṭā chālā̃-mā̃ diwas bitāw^{a}tō-huwō āp-rī ājūkā bitāy-dīvī.
there bad conduct-in days spending-become his-own property was-wasted-away.

Jarā̃ viṇ sā̃g bitāy-dīvī tarā̃ viṇ dēs-mā̃ baṛō kāḷāntar
When by-him all was-expended then that country-in a-great famine

paṛiyō; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of

rahᵃwaṇ-wāḷā̃-mā̃-hū̃ yēk-răĭ aṭhăĭ rahᵃwaṇ lāgiyō. Jiṇī viṇ-năĭ
inhabitants-among-from one-of near to-live he-began. By-whom him-to

āp-rā jāwā̃-mā̃ sūr-ṛā charāwaṇ khātar bhējiyō. Ar wu viṇī
his-own fields-in swine feeding for it-was-sent. And he those

chhī̃tᵃrā̃-mā̃-hū̃ jiṇ-năĭ sūr-ṛā khāwᵃtā-hā āp-rō pēṭ bharaṇ chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;

ar viṇī-năĭ kuṇī nī̃ dēwā-hā.
and him-to anybody not giving-was.

MĒWĀṚĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwāṛī. This form of Mārwāṛī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhīls, who have their own language. Mēwāṛī has to its east, on the north the Hāṛautī of Bundi, and further south, the Mālwī of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mērwāṛī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwāṛī), and in the hilly tract known as the Khairāṛ, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairāṛī. These various kinds of Mēwāṛī will be dealt with in detail further on.

The number of speakers of Mēwāṛī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)		1,300,000
Tonk (Nimbahera)		58,000
Partabgarh		5,000
Ajmer		24,100
Merwara (Mērwāṛī)		54,500
Kishangarh (Sarwāṛī)		15,000
Khairāṛī—		
Mewar	145,000	
Jaipur	59,264	
Bundi	24,000	
		228,264
		1,684,864

The Mēwāṛī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwāṛī. It is really a mixture of Mārwāṛī and Jaipurī. The typical Jaipurī *chhũ*, I am, *chhō*, was, do not occur: instead we have the Mārwāṛī *hũ* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hũ* (=Mārwāṛī *ũ*) for the ablative, and *mā̃*, for the locative. The pronouns are usually declined as in Mārwāṛī, but we sometimes meet Jaipurī forms like *vī̃*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr^a^kyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^a^har*, having done. The original form from which both the regular *karar* and *kar^a^har* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara'ar*, from which both *karar* and *kar^a^har* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipurī *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwāṛī.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀṚĪ. STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा। वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कह्यो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने द्यो। जद वाँ वाँ-ने आप-की पूँजी बाँट दीदी। थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदो। जद ऊ सगळो धन उडा चुक्यो तद वीं देस-माँ भारी काळ पड़्यो हर ऊ टोटायलो हो-गयो। हर ऊ जाय-नै वा देस-का रहबावाळाँ-माँ-हूँ एक-कै नखैँ रहबा लाग्यो। वाँ वाँ-ने आप-का खेत-माँ सूर चराबा-ने मेल्यो। हर ऊ वाँ छूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरबो चावो-हो। हर वा-ने कोई भी काँई नहीं देतो-हो। जद वाँ-ने चेत हुयो हर वीं कह्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खाबा-हूँ बदती रोटी मिळै-है हर हूँ भखाँ मरू। हूँ ऊठर म्हारा बाप नखैँ जाऊँलो हर वा-ने कहूँलो कै हे बाप बैकुंठहूँ-उलटो हर आप-के देखताँ पाप कीदो-है। हूँ फेरूँ आप-को बेटो कुहाबा जोगो नहीं हूँ। म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-द्यो॥

[No. 5.]

INDO-ARYAN FAMILY. WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀṚĪ. STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kuṇī manakh-kē dōy bēṭā hā. Wā̃-mā̃-hū̃ lhōṛ^{a}kyō
A-certain man-to two sons were. Them-among-from (by-)the-younger

āp-kā bāp-nē kahyō, 'hē bāp, pū̃jī-mā̃-hū̃ jō mhārī
his-own father-to it-was-said, 'O father, property-in-from what my

pā̃tī hōwăī mha-nē dyō.' Jad wā̃ wā̃-nē āp-kī pū̃jī
share may-be me-to give.' Then by-him them-to his-own property

bā̃ṭ dīdī. Thōṛā dan nahī̃ huyā hā kăī lhōṛ^{a}kyō
having-divided was-given. A-few days not passed were that the-younger

bēṭō sag^{a}ḷō dhan bhēḷō kar^{a}har par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,

ar uṭhăī luchchā-paṇ-mā̃ dan gamāv^{a}tā̃-huwā̃ āp-kō sag^{a}ḷō
and there riotousness-in days in-having-passed his-own all

dhan uḍāy-dīdō. Jad ū sag^{a}ḷō dhan uḍā-chukyō̃, tad vī̃
wealth was-squandered. When he all wealth had-expended, then that

dēs-mā̃ bhārī kāḷ paṛyō, har ū ṭōṭāy^{a}lō hō-gayō, har
country-in a-mighty famine fell, and he poor became, and

ū jāy-năī wā dēs-kā rah^{a}bāwāḷā̃-mā̃-hū̃ ēk-kăī nakhăī̃
he having-gone that country-of inhabitants-among-from one-of near

rah^{a}bā lāgyō. Wā̃ wā̃-nē āp-kā khēt-mā̃ sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for

mēlyō. Har ū wā̃ chhū̃t^{a}rā-hū̃ jyā̃-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own

pēṭ bhar^{a}bō chāwō-hō; har wā-nē kōī bhī kăī̃ nahī̃
belly to-fill wishing-was; and him-to anyone even anything not

dētō-hō. Jad wā̃-nē chēt huyō har vī̃ kahyō kăī,
giving-was. Then him-to consciousness became and by-him it-was-said that,

'mhārā bāp-kē kat^{a}rā-hī dān^{a}kyā̃-nē khābā-hū̃ bad^{a}tī rōṭī
'my father-of how-many hired-servants-to eating-than more bread

miḷăī-hăī, har hū̃ bhūkhā̃ marū̃; hū̃ ūṭhar mhā-rā bāp nakhăī̃
being-got-is, and I in-hunger die; I having-arisen my father near

jāū̃lō har wā-nē kahū̃lō kăī, "hē bāp, Baikuṇṭh-hū̃ ul^{a}ṭō har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh°tā̃ pāp kīdō-hăĭ; hū̃ phērū̃ āp-kō bēṭō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-be-called
jōgō nahī̃ hū̃. Mha-nē āp-kā dān°kyā̃-mā̃-hū̃ ēk-kē sarīkhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
kar-dyō." '
make." '

MĒWĀṚĪ OF AJMER.

Mēwāṛī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwāṛī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwāṛī-speaking tract. As an example I give a short folksong in honour of the Rāṇā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀṚĪ. DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
म्हारै बस्यो हिवड़ा माँय । बिळालो रस्यो राणे-राव ॥
जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।
सोळाँ उमरावाँ साथ हिंदुपत । रस्यो राणे-राव ॥
म्हारै बस्यो हिवड़ा माँय । बिळालो रस्यो राणे-राव ॥
निछरावळ प्रथी नाथ-री । क्रोड मोहर कुरबान ॥
आया-रा करूँ ओछावणा । पळ पळ वारूँ प्राण ।
बिळालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
म्हारै बस्यो हिवड़ा माँय । बिळालो रस्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀṚĪ. DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō Rāṇē-Rāw Hindupat; rasyō Rāṇē-Rāw. Mhārăĭ
Cultured Rāṇē-Rāw Lord-of-the-Hindus; cultured Rāṇē-Rāw. My

basyō hiwaṛā-mã̃y, biḷālō rasyō Rāṇē-Rāw.
has-taken-abode heart-in, handsome cultured Rāṇē-Rāw.

Jōkha karăĭ Jagamandra padhārăĭ, nōkha birājăĭ nāw.
Wish he-makes Jagamandra-palace (he)-goes, (and)-well shines (in)-a-boat.

Sōlã̃ umarāvã̃ sāth, Hindupat; rasyō Rāṇē-Rāw. Mhārăĭ
Sixteen nobles with, Lord-of-the-Hindus; the-cultured Rāṇē-Rāw. My

basyō hiwaṛā-mã̃y; biḷālō rasyō Rāṇē-Rāw.
has-taken-abode heart-in; handsome cultured Rāṇē-Rāw.

Nichharāwaḷ prathī nātha-rī krōḍ mōhar kurabān.
As-offering the-earth lord-of ten-million gold-mohars (I-will-)sacrifice.

Āyā-rā karũ̃ ōchhāwaṇā paḷa-paḷa wārũ̃
(His-)coming-of I-will-do great-festival every-moment I-will-give

prāṇ.
the-breath (of-my-life).

Biḷālō rasyō Rāṇē-Rāw, Hindupat; rasyō
The-handsome and-cultured Rāṇē-Rāw, Lord-of-the-Hindus; cultured

Rāṇē-Rāw. Mhārăĭ basyō hiwaṛā-mã̃y, biḷālō rasyō
Rāṇē-Rāw. My has-taken-abode heart-in, the-handsome and-cultured

Rāṇē-Rāw.
Rāṇē-Rāw.

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir[1] palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MĒWĀṚĪ OF KISHANGARH.

Mēwāṛī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwāṛī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwāṛī.

MĒRWĀṚĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhīl dialects.[2]

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwāṛī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwāṛī, which, owing to its being spoken in Merwara district, is locally called Mērwāṛī. Although it has this separate name it in no way differs from ordinary Mēwāṛī, and specimens are unnecessary.

[1] The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōlā Lake.

[2] See Part III of this volume, pp. 31 and ff.

MĒWĀṚĪ (KHAIRĀṚĪ).

The Khairāṛ is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīuās, whose speech is a corrupt Mēwāṛī. The Khairāṛ extends into all three States, and the number of speakers of the Khairāṛī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
TOTAL .	228,264

The main language of Jaipur is Jaipurī and of Bundi Hāṛautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwāṛī, which belongs to the western group of the same. Hence, Khairāṛī is a mixture of both groups. Thus we find both the *chhū̃* of the east, and the *hū̃* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairāṛī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀṚĪ (KHAIRĀṚĪ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा हा । वाँ-मैँ-सूँ छोटो ऊँ-का बाप-नै कीयो बाप धन-मैँ-सूँ जो म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन वाँ-नै बाँट-दीयो । थोड़ा दना पाछै छोटो बेटो सब धन लेर पर-देस-मैँ ऊठ-ग्यो अर उडै खोटै गेळै लागर आप-को सब धन उडा-दीयो । ऊ सब धन उडा-दीया जद्याँ ऊँ देस-मैँ बडो काळ पड़्यो अर ऊ कँगाळ हो-ग्यो । ऊ गियो अर ऊँ देस-का रैबाहाळाँ-मैँ-सूँ एक-कै रै-ग्यो । अर ऊ ऊँ-नै आप-का खेताँ-मैँ सूर चराबा खनायो । जो पातड़्याँ सूर खावै-छा जाँ-सूँ ऊ आप-को पेट भरबा-सूँ राजी छो ॥

TRANSLITERATION AND TRANSLATION.

Kōī ād^{a}mī-kai dō bēṭā hā. Wā̃-maĩ-sū̃ chhōṭō ū̃-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his

bāp-nai kīyō, 'bāp, dhan-maĩ-sū̃ jō mhārī pā̃tī āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come

jō ma-nai dē.' Ū āp-kō dhan wā̃-nai bā̃ṭ dīyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.

Thōṛā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken

par-dēs-maĩ ūṭh-gyō, ar uḍai khōṭai gēḷai
a-foreign-country-into having-arisen-went, and there bad in-way

lāgar āp-kō sab dhan uḍā-dīyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth

uḍā-dīyō jadyā̃ ū̃ dēs-maĩ baḍō kāḷ paṛyō, ar ū kā̃gāḷ
was-squandered then that country-in a-great famine fell, and he poor

hō-gyō. Ū giyō ar ū̃ dēs-kā raibā-hāḷā̃-maĩ-sū̃ ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of

rai-gyō. Ar ū ū̃-nai āp-kā khētā̃-maĩ sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.

Jō pāt^{a}ṛyā̃ sūr khāwai-chhā jā̃-sū̃ ū āp-kō pēṭ bhar^{a}bā-sū̃
What husks swine eating-were them-with he his-own belly to-fill

rājī chhō.
willing was.

SOUTHERN MĀRWĀṚĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhīl dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvī. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvī. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhīlī. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwāṛī. For want of a better name, I call it Mārwāṛī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwāṛī. These are (1) Gōḍwāṛī immediately to the west of the Bhīl *Nyār-kī bōlī* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēoṛāwāṭī, spoken immediately to the west of Sirōhī, and (4) Mārwāṛī-Gujarātī. The number of speakers of each is estimated to be as follows :—

Gōḍwāṛī		147,000
Sirōhī—		
Sirohi	169,300	
Marwar	10,000	
		179,300
Dēoṛāwāṭī		86,000
Mārwāṛī-Gujarātī—		
Marwar	30,270	
Palanpur	35,000	
		65,270
TOTAL		477,570

GŌḌWĀṚĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhīl dialect spoken called the *Nyār-kī bōlī.* This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwāṛī is called Gōḍwāṛī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhīl) and some Mālvī forms.

In this dialect the letter ए *ē* is fully pronounced, and not like *ăi.* I therefore transliterate it *ē.* The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō,* to graze (cattle). *S* becomes *h.* Thus, *sukh-dēv,* a proper name, pronounced (and often written) *hukh-dēv ; hārō* for *sārō,* all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī : *bē,* two ; *ḍīkᵃrō* (Gujarātī *dikᵃrō*), a son ; *tī* (Gujarātī *thī*), from ; *hatō,* he was ; *karē-nē* (Gujarātī *karī-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvī. I may add that the future is as in Standard Mārwāṛī. Thus, *jāũ,* I will go ; *kēā̃,* I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍīkᵃrō kiyō,* the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (GŌḌWĀṚĪ). JODHPUR STATE.

एक जणा-रे बे डीकरा हता । वणाँ-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करेने द्यो । जरे वणे आप-री घर-वकरी वणाँ-ने वाँटेने दे-दी । थोरा दाराँ केरे लोरकियो डीकरो वण-री पाँती आई जको भेळी करेने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काळ पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूराँ-ने सरावा-ने खेत-में मेलियो । तो वण भडराँ-रे सारवा-रो खाकळो हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणेई दीदो नीं ॥

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (GŌḌWĀṚĪ). JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rē bē ḍīk^{a}rā hatā. Waṇā̃-mē̃-tī lōrō ḍīk^{a}rō
A-certain man-to two sons were. Them-from-among the-younger son
āp-rā bāp-nē kiyō, 'bhābā-jī, mārī pā̃tī-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
ma-nē wā̃ṭ^{a}wār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak^{a}rī waṇā̃-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
wā̃ṭē-nē dē-dī. Thōṛā dārā̃ kērē lōr^{a}kiyō ḍīk^{a}rō waṇ-rī pā̃tī
having-divided was-given. A-few days after the-younger son his share
āī jakō bhēḷī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
pū̃jī thī sō aphaṇḍā-mē̃ gamāy dīdī. Hārī khuṭiyā̃
property was that riotous-living-in having-wasted was-given. All on-being-lost
kērē waṇ dēs-mē̃ mōṭō kāḷ pariyō. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
bhugat^{a}wā lāgō. Aṭhā kērē waṇ dēs-rā ēk rēwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
riyō. Nē uṇ waṇ-nē bhaḍūrā̃-nē sarāwā-nē khēt-mē̃ mēliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent.
Tō waṇ bhaḍūrā̃-rē sār^{a}wā-rō khāk^{a}ḷo hatō taṇ-tī āp-rō pēṭ
Then by-him swine-of feeding-of husks was that-with his-own belly
bhar^{a}wā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
nī̃.
not.

SIRŌHĪ.

The Sirōhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk,* speak a form of Sirōhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirōhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirōhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirōhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—		
Sirōhī	161,300	
Rāṭhī	2,000	
Sāēṭh-kī Bōlī	6,000	
		169,300
Marwar		10,000
		179,300

In the Sirōhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārwāṛī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārwāṛī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ã̄*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirōhī, looked at from a Mārwāṛī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, chh, ś, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle) ; *sandaṇ-pur* for *chandan-pur ; sēr* for *śahr* (شہر), a city ; *dusaṭ*, for *dushṭa*, wicked ; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple ; *gar* and *ghar*, a house ; *gaṇā* and *ghaṇā*, many ; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mārwāṛī, the cerebral ण *ṇa* is pronounced as if it were dental.

श *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all ; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da*(*s*).

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rã̄*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	Singular.	Plural.
Masc.	*tō*	*tā*
Fem.	*tī*	*tī*
Neut.	*tũ*	*tā̃*

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēlī dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwāṛī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ). SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नाँनके दिकरे भावा-ने कियुँ के ओ भावा-जी आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरूँ म-ने दिओ । जरिँ वणे पोता-रो धन वाँटीने दे दीदो । गणा दाडा नीँ वुआ जरिँ नाँनको दिकरो हारँई धन भेळो करीने अलगो देसा वर गो । जरिँ वटे लुचाई-मेँ दाडा गमायने पोता-रो धन गमाओ । तरिँ पसे वण देस-मेँ मोटो काळ पडिओ । जरिँ वो कंगीर वुओ । जरिँ वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरिँ वणे वण आदमी-ने पोता-रा खेतर-म हूर सरावा हारू मेलिओ । जरिँ वो खाखलुँ हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने काँइँ नीँ देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ). SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^{a}rā tā. Waṇ-māy-tī nā̃n^{a}kē
A-certain man-to two sons were. Them-among-from by-the-younger

dik^{a}rē bhābā-nē kiyũ kē, 'O bhābā-jī, ā̃p^{a}ṇē aṇ
by-the-son father-to it-was-said that, 'O father, in-your-own that

dhan-māy-tī jō mārē pā̃tī āwē jit^{a}rũ ma-nē diō.'
property-among-from what to-me share may-come so-much me-to give.'

Jarĩ waṇē pōtā-rō dhan wā̃ṭī-nē dē-dīdō. Gaṇā dāḍā nĩ
Then by-him his-own property divided-having was-given. Many days not

wuā jarĩ nā̃n^{a}kō dik^{a}rō hārũ-ī dhan bhēḷo karī-nē
became when the-younger son all-even property together made-having

al^{a}gō dēsāwar gō. Jarĩ waṭē luchāī-mē̃ dāḍā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having

pōtā-rō dhan gamāō. Tarĩ pasē waṇ dē(s)-mē̃ mōṭō
his-own property was-wasted. Then afterwards that country-in a-great

kāḷ paḍiō. Jarĩ wō kaṅgīr wuō. Jarĩ wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of

rêwāsiā̃-māy-tī ēk-rē pāg^{a}tī rēwā lāgō. Jarĩ waṇē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that

ād^{a}mī-nē pōtā-rā khētar-mē̃ hūr sarāwā hārū mēliō. Jarĩ wō
man-to his-own field-in swine grazing for it-was-sent. Then those

khākh^{a}lũ hūr khātā̃-tā̃ wā̃ṇ-māy-tī waṇ-rī pēṭ bhar^{a}wā-rī mar^{a}jī
husk swine eating-were that-from-among him-of belly filling-of wish

wuī; paṇ kōī minak waṇ-nē kā̃ī nĩ dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ). SIROHI STATE.

SPECIMEN II.

एक सन्दणपूर नाँम सेर तुँ। वण-में एक धनवाळो हाउकार तो। वणे-री वु हाई ती। वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआँ नीं जको दुरमोती मँगावेने पेर। होनार तो अतरूँ के-ने परो-गो। जरिँ पसे हाउकार गरे आयो। जरिँ हाउकार-रे वुए कीउँ के म-ने दुरमोती पेरावो। जरिँ वणे हाउकारे कीउँ के मुँ परदेस-में लेवा जाउँ-हूँ ने लावेने पेरावूँ। तरिँ वो हाउ-कार अतरूँ के-ने देसावर गो। जाताँ जाताँ अलगो दरिआ कनारे गो। जायने वणे दरिआ ऊपर तीन धरणाँ कीदाँ। तरिँ वण-ने सोइणुँ आयुँ के अठे दुरमोती नीं हे। जरिँ वो उटेने वीर-वुओ ने पासो आवतो तो। जतरे मारग-में एक महादेव-रूँ देरूँ देखिउँ। जरिँ वो हाउकार वण देरा-में जायने बेटो। जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वणे बाँमणे पूसियुँ के थुँ कुण हे। जरिँ वो केवा लागो के मुँ हाउकार हूँ। तरिँ वण बाँमणे कीयुँ के थुँ क्युँ आयो। जरिँ वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ। तरिँ बाँमणे कीउँ के थुँ माहादेव-जी ऊपर धरणुँ दे। जको थ-ने माहादेव-जी दुरमोती देई। जरिँ वणे हाउकारे माहादेव-जी ऊपर धरणाँ दीदाँ। तरिँ माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउँ के ए बाँमण थुँ अण अँदारा वेरा-में उतरेने दुरमोती लावेने अण-ने दे। जरिँ वो बाँमण अँदारा वेरा-में उतरेने दुरमोती लावेने हाउ-कार-ने दीदाँ। जरिँ वो हाउकार दुरमोती ले-ने गरे आवताँ तकाँ मारग-में एक ठग मिळिओ। जरिँ हाउकारे ठग-ने देखीने मन-में विचारियुँ के मोती ठग अराँ-लेई। जरिँ हाउकारे पोता-री हातळ फाडेने दुरमोती पराँ-गालिआँ। पसे वो हाउकार ठगा-रे गरे गो। जरिँ बाटी-बीजी खायने रात-रा हूतो। जतरे ठग-री बेटी आई। जरिँ हाउकारे पूसिउँ के थुँ कुण हे। जरिँ वा ठग-री बेटी केवा लागी के मुँ थ-ने ठगवा आई-हूँ। जरिँ हाउकारे कीउँ के भलाँई ठग। पण मारूँ एक वेण हाम्बळ। जरिँ कीउँ के का के-हे। जरिँ वणे कीउँ के थुँ पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेहे के नीं। जरिँ वा नीसे आवेने गरवाळाँ-ने पूसिउँ के मुँ पाप करूँ जण-में थे पाप-रा भागीदार हो के नीं। तरिँ गरवाळाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं हाँ। जरिँ वा ठग-री बेटी पासी हाउकार पागती जायने बोली के हे हाउकार मुँ थ-ने ठगुँ नीं। ने थुँ म-ने था-रे साते ले-ने जा। तरिँ हाउकार ने ठग-री बेटी बेई जणाँ रात-रा उँटे माते बे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाआँ-थाँ जको हाउकार-री वु-ने पेराविआँ। ने पसे मजा करवा लागाँ॥

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ). SIROHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Sandaṇ-pūr nā̃m sēr tũ. Waṇ-mẽ ēk dhan-wāḷō hāukār

One Chandanpūr by-name city there-was. That-in one rich merchant

tō. Waṇē-rī wu hā̃ī tī. Waṇ wu-nē hōnār kēwā lāgō

was. His wife beautiful was. That wife-to one-goldsmith to-say began

kē, 'thē dur^{a}mōtī pēriā̃ nī̃, jakō dur^{a}mōtī mā̃gāwē-nē

that, 'by-you royal-pearl is-worn[1] not, therefore royal-pearl procured-having

pēr.' Hōnār tō at^{a}rũ kē-nē parō-gō. Jarī̃ pasē

wear.' The-goldsmith on-his-part so-much said-having went-away. Then after

hāukār garē āyō. Jarī̃ hāukār-rē wu-ē kīũ kē,

the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,

'ma-nē dur^{a}mōtī pērāwō.' Jarī̃ waṇē hāukārē kīũ kē,

'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,

'mũ par-dēs-mẽ lēwā jāũ-hũ; nē lāwē-nē pērāwũ.'

'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'

Tarī̃ wō hāukār at^{a}rũ kē-nē dēsāwar gō. Jātā̃

Then that merchant so-much said-having to-a-foreign-country went. In-going

jātā̃ al^{a}gō dariā kanārē gō. Jāy-nē waṇē dariā ūpar

in-going a-distant sea on-shore he-went. Gone-having that sea upon

tīn dhar^{a}ṇā̃ kīdā̃. Tarī̃ waṇ-nē sōiṇũ āyũ kē aṭhē dur^{a}mōtī

three fastings were-made. Then him-to dream came that here royal-pearl

nī̃ hē. Jarī̃ wō uṭē-nē vīr-wuō, nē pāsō āw^{a}tō-tō; jat^{a}rē

not is. Then he arisen-having set-out, and back coming-was; meanwhile

mārag-mẽ Māhādēv-rũ dērũ dēkhiũ. Jarī̃ wō hāukār waṇ dērā-

on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-

mẽ jāy-nē bēṭō. Jat^{a}rā-mẽ Māhādēv-jī-rō pūjārī ēk bā̃maṇ

in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ

āyō, nē waṇē bā̃m^{a}ṇē pūsiyũ kē, 'thũ kuṇ hē?' Jarī̃

came, and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then

wō kēwā lāgō kē, 'mũ hāukār hũ.' 'Tarī̃ waṇ bā̃m^{a}ṇē

he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

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[1] Note that *dur^{a}mōtī* being of extreme value, always agrees with participles, etc., in the neuter *plural.*

kīyũ kē, 'thũ kyũ āyō?' Jarĩ wō hāukār
it-was-said that, 'thou why hast-come?' Then the merchant

bōliō kē, 'durªmōtī lēwā hārū āyō-hũ.' Tarĩ bā̃mªṇē
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ

kīũ kē, 'thũ Māhādēv-jī ūpar dharªṇũ dē; jakō
it-was-said that, 'thou Mahādēv upon fasting give; then

tha-nē Māhādēv-jī durªmōtī dēī.' Jarĩ waṇē hāukārē
thee-to Mahādēv a-royal-pearl will-give.' Then by-that by-merchant

Māhādēv-jī ūpar dharªṇā̃ dīdā̃. Tarĩ Māhādēv-jī rāt-rā
Mahādēv on fastings were-given. Then (by)-Mahādēv night-at

bā̃maṇ-rē sōiṇē jāy-nē kīũ kē, 'ē bā̃maṇ,
the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,

thũ aṇ ā̃dārā vērā-mē̃ utªrē-nē durªmōtī lāwē-nē
thou this dark well-in descended-having royal-pearl brought-having

aṇ-nē dē.' Jarĩ wō bā̃maṇ ā̃dārā vērā-mē̃ utªrē-nē
this-to give.' Then that Brāhmaṇ the-dark well-in descended-having

durªmōtī lāwē-nē hāukār-nē dīdā̃. Jarĩ wō
royal-pearl brought-having the-merchant-to was-given. Then the

hāukār durªmōtī lē-nē garē āwªtā̃ takā̃
merchant the-royal-pearl taken-having to-house in-coming then

mārag-mē̃ ēk ṭhag miḷiō. Jarĩ hāukārē ṭhag-nē
the-way-on one robber was-met. Then by-the-merchant robber-to

dēkhī-nē man-mē̃ vichāriyũ kē, 'mōtī ṭhag arā̃-
seen-having mind-in it-was-thought that, 'the-pearl the-robber will-take-

lēī.' Jarĩ hāukārē pōtā-rī hātaḷ phāḍē-nē
for-himself.' Then by-the-merchant his-own thigh torn-open-having

durªmōtī parā̃-gāliā̃. Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept. Afterwards the merchant robber-in-of in-house

gō. Jarĩ bāṭībījī khāy-nē rāt-rā hūtō. Jatªrē ṭhag-rī
went. Then bread-etc. eaten-having night-at slept. Then robber-of

bēṭī āī. Jarĩ hāukārē pūsiũ kē, 'thũ kuṇ
daughter came. Then by-the-merchant it-was-asked that, 'thou who

hē?' Jarĩ wā ṭhag-rī bēṭī kēwā lāgī kē, 'mũ
art?' Then that robber-of daughter to-say began that, 'I

tha-nē ṭhagªwā āī-hũ.' Jarĩ hāukārē kīũ kē,
thee-to to-rob come-am.' Then by-the-merchant it-was-said that,

'bhalā̃ī, ṭhag; paṇ mārũ ēk vēṇ hāmbaḷ.' Jarĩ kīũ
'very-well, rob; but my one word hear.' Then it-was-said

kē, 'kā kē-hē?' Jarĩ waṇē kīũ kē, 'thũ
that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou

pāp karē jaṇ-mē̃ pāp-rā bhāgīdār gar-rā̃ kōī
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wēhē kē nī̃." Jarī̃ wā nīsē āwē-nē gar-wāḷā̃-n
will-be or not." Then by-her below come-having members-of-the-house-to

pūsiũ kē, 'mũ pāp karũ jaṇ-mē̃ thē pāp-rā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners

hō kē nī̃.' Tarī̃ gar-wāḷā̃ bōliā̃ kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we

thā-rā pāp-rā bhāgīdār nī̃ hā̃.' Jarī̃ wā ṭhag-rī bēṭī
thee-of sin-of sharers not are.' Then that robber-of daughter

pāsī hāukār pāg^{a}tī jāy-nē bōlī kē, 'hē hāukār, mũ
again the-merchant near gone-having spoke that, 'O merchant, I

tha-nē ṭhagũ nī̃; nē thũ ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having

jā.' Jarī̃ hāukār nē ṭhag-rī bēṭī bēī jaṇā̃
go.' Then the-merchant and the-robber's daughter both persons

rāt-rā ũṭē-mātē bē-nē hāukār-rē garē giā̃ nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they

jō dur^{a}mōtī lāā̃-thā̃ jakō hāukār-rī wu-nē pērāwiā̃,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,

nē pasē majā kar^{a}wā lāgā̃.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal[1] pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,[2] and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhmaṇ priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhmaṇ in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhmaṇ did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Ṭhag*.[3] As soon as he saw him he thought to himself that the *Ṭhag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Ṭhag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Ṭhag's* daughter came into his room

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[1] A *dur^{a}mōtī*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

[2] *Dhar^{a}ṇō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

[3] A *Ṭhag* combines robbery with murder.

'Who are you?' said the merchant. 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away. But first hear one word which I have to say to you.' 'What is that?' replied she. 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. 'We won't be sharers in the guilt,' said they. Then the *Ṭhag's* daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you. Leave the place, but take me with you.' So the merchant and the *Ṭhag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ĀBŪ LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu[1] consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk, i.e.*, the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, *i.e.*, half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwāṛī (*h*)*ō*, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpāṇī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *daṇḍ*, punishment, and *ganō* for *guṇō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rũ* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōlᵃrũ*, a hut; *ḍāḷũ*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jagᵃrō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Harᵃkō* is for *sarīkhō*, like.

[No. 11.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ-RĀṬHĪ). SIROHI STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई। भाबी गर-मे गाली-हे। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरे जगरो भाँगिओ। हवा हो रुपिआ दीदा। आगे ए-रूँ तुँ सात पाँसेरो अमोल डुण्डे-रे वास्ते तोलिओ। बीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ पाडिआँ। न्यात-मे ओ धणी जोजे नही। डाकुँ-कबाडुँ कजिआवारे लीदुँ-ओरूँ। तरी आँहो पीया हरको भाटो उणे-रे गर-मे राखिओ कोइ नीँ। उए-रे गर-मे खोलराँ पाडेने उण-रो गनो थापिओ। जण-रे माते पुठेवारूँ खणवावारो मक्रिओ नीँ। ओठे आगे ए-रूँ तुँ के राजा-रूँ डुण्ड-मुण्ड नीँ तुँ। खून हाँभलिओ तो बे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो॥

[1] The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., *q.v.* for further particulars.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SIRŌHĪ-RĀṬHĪ) DIALECT. SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk bhāī sōrī-pēṭō gar-mē bīrōt gālī-ī ; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife

gar-mē gālī-hē. Jaṇ-rē mātē ḍuṇḍ-muṇḍ rāj-tī kīdō. Tarē jag^{a}rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute

bhā̃giō. Hawā-hō rupiā̃ dīdā. Āgē ē-rū̃
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)

tū̃ ; sāt pā̃sērī amōl ḍuṇḍē-rē wāstē tōliō. Bīrōtē-rē
was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of

mātē sāt warā̃ kajīō kīdō. Khōl^{a}rā̃ pāḍiā̃. Nyāt-mē ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this

dhaṇī jōjē nahī. Ḍāḷū̃-kabāḍū̃ kajiā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers

līdū̃-ōrū̃. Tarī ā̃hō pīyā har^{a}kō bhāṭō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept

kōi nī̃. Ūē-rē gar-mē khōl^{a}rā̃ pāḍē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.

Jaṇ-rē mātē puṭhē-wārū̃ khaṇ^{a}wāwārō maḷiō nī̃. Ōṭhē āgē
Him-of on-head follower helper was-got not. There in-former-times

ē-rū̃ tū̃ kē rājā-rū̃ ḍuṇḍ-muṇḍ nī̃ tū̃. Khūn hā̃bh^{a}liō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard

tō bē-wārō ḍuṇḍ paḍē, jag^{a}rō sōṭaw^{a}tō-tō kē ōjam^{a}tō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (*i.e.*, she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwāṛī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chawᵃrī* and *sawᵃrī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SĀĒṬH-KĪ BŌLĪ). SIROHI STATE.

एक राजा उजेणी नगरी-रो धणी थो। वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी। वणने राजाए पुचीयु के थु कुण हे। अवणारे कीयु के मु वदाएत छु। एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-चु। राजाए पुचीउ के सु आँट लखीओ। ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ। वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे। दीकरो जनमतो शाँबरे तो बाप मर-जाए। वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे। एवु केहीने वदाएत राजा पागती-थी गरे गई॥

पचे राजाए भराँमणीने धरम-बेन कीधी। पचे दीकरो जनमताँ दीकरा-रो बाप परो-मुओ ने दीकरो मोटो हुओ। जरे राजाए दीकरा-रे शगाई कीधी। ने जाँन-री त्यारी कीधी ने परणवा-शारू वुआ। पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे। पसे जाँन रवाँनी हुई। तरे दीकराने वोहु केवा लागी के आँपाँ बेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ। दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-में वाग मारवारो लखीओ। जण-थी मे राजाने धरम-भाई कीदो। जरे राजाए आँपाँने लोडारी कोठी-मे गालीआँ। जरे दीकरीए कीउ के वाग केवो वे-हे। तरे वणे दीकरे लोडारी कोठी-मे बेटाँतकाँ वाग-रो चेरो काडीओ। जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ। पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने मुओ देखीओ ने वाग बारे नीकलीओ। तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे॥

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (SĀĒṬH-KĪ BŌLĪ). SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēṇī nag^{a}rī-rō dhaṇī thō. Wō rājā rāt-rā bajār-mē
A king Ujēṇī city-of lord was. That king night-at bazaar-in

gīō, nē Wadāēt āw^{a}tī-thī. Waṇ-nē rājāē puchīyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou

kuṇ hē?' Aw^{a}ṇārē kīyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A

bharā̃maṇ-rē ā̃ṭ lakh^{a}wā-rē-wāstē jāu-chu.' Rājāē puchīyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked

kē, 'su ā̃ṭ lakhīō?' Tē Wadāēt kīyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what

ā̃ṭ lakhīs tēwā wal^{a}tā̃ kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that

ā̃ṭ līkhīō kē, 'ē Bharā̃maṇ-rē naw^{a}mē mēhīnē ēk dīk^{a}rō
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son

āvē. Dīk^{a}rō janam^{a}tō śā̃b^{a}rē, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That

dīk^{a}rō paraṇ^{a}wā-rē-wāstē jāē, tō chaw^{a}rīā̃-mē wāg mārē.'
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'

Ēwu kēhīnē Wadāēt rājā pāg^{a}tī-thī garē gaī.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharā̃maṇī-nē dharam-bēn kīdhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.

Pachē dīk^{a}rō janam^{a}tā̃ dīk^{a}rā-rō bāp parō-muō; nē dīk^{a}rō
Afterwards the-son on-being-born the-son-of the-father died; and the-son

mōṭō huō. Jarē rājāē dīk^{a}rā-rē śagāī kīdhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and

jā̃n-rī tyārī kīdhī; nē paraṇ^{a}wā-śārū
the-marriage-procession-of preparation was-made; and marrying-for

wuā. Pasē dīk^{a}rā-rē śāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,

nahī mār^{a}wā-rō pakō bandōbast kar, dīk^{a}rā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw^{a}rĩã-mē biāḍīō, nē par^{a}ṇāvīnē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry

saw^{a}rĩã-thī ut^{a}rīnē vīd vīdar^{a}ṇī-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride

ēk lōḍārī kōṭhi-mē gālīnē band kariã, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger

dīk^{a}rā-nē na mārē. Pasē jãn rawãnī huī.
the-son not may-kill. Afterwards the-marriage-procession started became.

Tarē dīk^{a}rā-nē wōhu kēwā lāgī kē, 'ãpã bēiã-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, '(as-)for-us two iron bin-in

kāṇ-wāstē gāliã ?' Dīk^{a}rē kīyu kē, 'ēwō Wadātāē-rō ãṭ
what-for are-we-put?' By-the-son it-was-said that, 'this Providence-of line-of-fate

lakhīō kē manē saw^{a}riã-mē wāg mār-wārō lakhīō.
was-written that me marriage-pavilion-in a-tiger killer was-written.

Jaṇ-thī mē rājā-nē dharam-bhāī kīdō. Jarē rājāē ãpã-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two

lōḍārī kōṭhī-mē gāliã.' Jarē dīk^{a}rīē kīu kē, 'wāg
iron bin-in were-placed.' Then by-the-girl it-was-said that, 'a-tiger

kēwō wē-hē?' Tarē waṇē dīk^{a}rē lōḍārī kōṭhī-mē bēṭã-takã
what-sort becoming-is?' Then by-that by-son the-iron bin-in while-sitting

wāg-rō chērō kāḍīō. Jarē uṇē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger

waṇē-nē dīk^{a}rā-nē parō-mārīō. Pasē jarē āvīnē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king

lōḍārī kōṭhī ugāḍī, tō bharãmaṇ-rē dīk^{a}rā-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,

nē wāg bārē nīk^{a}līō. Tarē rājāē manē-mē jãṇīyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known

kē, 'Wadāētā-rā ãṭ lakhīā wē-hē,' sō kharā hē.
that, 'Providence-of lines written becoming-are,' those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.[1] The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.' The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ's forehead,—'Nine months hence let a son be born to this Brāhmaṇ, and as

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[1] *Wadāēt* is a corruption of *Vidhātā*, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called *āṭ*. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhmaṇ's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhmaṇ's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DĒOṚĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēoṛāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *śũ*, what? appearing under the form of *hũ̃*. The Gujarātī *chhũ̃*, and the Mārwāṛī *hũ̃*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwāṛī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀṚĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwāṛī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwāṛī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īṇ*, *jīṇ*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwāṛī-Gujarātī is:—

Marwar	30,270
Palanpur	35,000
TOTAL .	65,270

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (MIXED WITH GUJARĀTĪ). STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार मुलाजिम दीवाळी-रा दाहाडे बत्तीस लेणे-कुँ आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी धर-दीनी ओर उणाँ-री बाजू-में पाँच पाँच रुपियाँ-री चार ढगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुँ पुँसिया के थाँ-रे ओ गीता-जी चाहीजि-हे के पाँच रुपिया चाहीजि-हे । साहेब हूँ पढी सकूँ नहीँ । जीण-सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुँ पुँसिया के थाँ-रे काँई पसंद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चोथा सकस जो चवद बरस-री उमर-रो थो । जीण-सूँ सेठ-जी-ने पँसिया के थाँ-रे भी रुपिया चाहीजि-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजि-हे । मे अपणी बुढी मा-के आगे पढूँगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माँहे-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनूँ सकस सरम-सूँ नीचे भाळणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (MIXED WITH GUJARĀTĪ). STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēṭh-rā kanē īṇ-rā chār mulājim dīwāḷī-rā dāhāḍē bakshīs
A merchant-of near him-of four servants Diwālī-of on-day present

lēṇē-kũ āyē. Sēṭh-jī-nē īṇ-rā āgē ṭēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā

dhar-dīnī, ōr uṇã-rī bājū-mẽ pā̃ch pā̃ch rupiyã-rī chār ḍhag^{a}lī-ō
was-placed, and it-of side-in five five rupees-of four heaps-also

kīnī. Phēr sēṭh-jī-ē ēk nōkar-kũ pūsiyā kē, 'thã-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to

ō gītā-jī chāhījē-hē kē pā̃ch rupiyā chāhījē-hē?' 'Sāhēb, hũ paḍhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read

sakũ nahī̃. Jīṇ-sũ mōrē-tō pā̃ch rupiyā lēṇā hē.'
am-able not. This-from to-me-indeed five rupees to-be-taken are.'

Bād sēṭh-jī-nē dus^{a}rē-kũ pūsiyā ke, 'thã-rē kā̃ī
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what

pasand hē, ō gītā-jī kē pā̃ch rupiyā?' 'Sāhēb, mē paḍhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed

hũ; magar mōrē-tō rupiyā-rī garaj hē. Jīṇ-sũ rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees

lētā-hũ.' Tīs^{a}rē-nē bhī rupiyā līnā. Chōthā sakas jō
taking-I-am.' The-third-by also rupees were-taken. The-fourth person who

chawad baras-rī umar-rō thō; jīṇ-sũ sēṭh-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,

'thã-rē bhī rupiyā chāhījē-hē?' Laḍ^{a}kē-nē jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,

'Sāhēb, mōrē-tō gītā-jī chāhījē-hē. Mē ap^{a}ṇī buḍhī mā-kē
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of

āgê paḍhũgā.' Yē kahē-kar us-nē gītā-jī upāḍ-līnī. Īṇ-mā̃hē-sũ
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from

ēk sōnā mōhar nikaḷ āī. Wē dēkh-kar tīnũ sakas
a gold coin having-issued came. That seen-having the-three persons

saram-sũ nīchē bhāḷ^{a}ṇē lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā[1] and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gītā or five rupees. 'Sir,' said he, 'it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gītā, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

[1] One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀṚĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thaḷ* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thaḷ* of Bikaner will be dealt with later on. The dialect of the rest of the *Thaḷ* may be styled 'Western Mārwāṛī.'

Immediately to the west of Mārwāṛī, the language is Sindhī, and hence Western Mārwāṛī is Mārwāṛī more or less mixed with that language. Everywhere it is clearly Mārwāṛī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwāṛī under two heads:—Thaḷī proper and the mixed dialects.

Thaḷī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Ḍhaṭᵃkī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thaḷī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwāṛī:—

Thaḷī proper:—		
Marwar	380,900	
Jaisalmer	100,000	
		480,900
Mixed dialects		204,749
TOTAL		685,649

The mixed dialects will be dealt with subsequently. The principal is the Ḍhaṭᵃkī of Thar and Parkar and Jaisalmer.

Thaḷī proper is in the main good Mārwāṛī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thaḷī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ãkh*, not *ā̃kh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thaḷī and Sindhī. Thus *chhōṭō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hikᵘ* or *hikiṛō*. The words *mā̃-jō*, my, *tā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikᵃrō*, a son, and in the future formed with *ś* as in *jāīś* (pronounced *jāīsh*), I will go.

In the **declension of nouns,** we may note that nouns, etc., of the form *ghōṛō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō; bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā̃-rō*, of good men; *thā̃-rē bāp-rē ghar-mē̃*, in your father's house; *mā̃-jē kākē-rē dikᵃrē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā̃*. In other respects the declension of nouns does not differ from that in Standard Mārwāṛī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwāṛī *rō*. Thus *mā̃-jō*, my; *tā-jō*, thy; but *mhā̃-rō*, our; *thā̃-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hū̃*; obl. sg. *mā̃*; ag. sg. *mē̃*; nom. pl. *mhē̃*; obl. and ag. pl. *mhā̃*. 'Thou' is *tū* or *tū̃*, obl. sg. *tā*; ag. sg. *tē̃*; nom. pl. *thē*; obl. and ag. pl. *thā̃*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows :—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
ē, this	*iyē*.	*ē*	*iyā̃*.
ō, that, he	*uwē*.	*ō*	*uwā̃*.

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything; *kyā̃*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *ā̃ī*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hā̃tō*, fem. *hā̃tī*, plural (masc.) *hā̃tā*, (fem.) *hā̃tī*. We also have *tō* instead of *hā̃tō*.

Finite Verb.—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

	Singular.	Plural.
1.	*mārā̃-ī*	*mārā̃-ī*.
2.	*mārē-ī*	*mārȫ-ī*.
3.	*mārē-ī*	*mārē-ī*.

The imperfect is formed with *hā̃tō* or *tō*. Thus *mārᵃtō-hā̃tō* or *mārᵃtō-tō*.

The Future is formed on the Gujarātī system. Thus—

	Singular.	Plural.
1.	*mārīś*	*mārᵃśā̃*
2.	*mārīś*	*mārᵃśo*
3.	*mārᵃśē*	*mārᵃśē*

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwāṛī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uṭh-ar* (उठ-अर) instead of उठर *uṭhar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēwᵃtō kōy-nī*, no one used to give ; *thā̃ kō-diyō-nī*, thou gavest not.

I give two specimens of Thaḷī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (THAḶĪ). JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे बैं दिकरा हँता । उवाँ-माँय-सूँ छोटोड़े बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो। ताणो उवे आप-रो धन उवाँ-नाँ बेंच दियो । जिके-सूँ पछे बेगो-ईज छोटोड़ो दिकरो आप-रो सोंय धन भेळो ले परदेस उवो-ग्यो । अर उथे लुचाई-में दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तंगचाई होवण लगो । पछे उवे देस-रे हेके कने जाय रवण लगो । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सूअराँ-रे खावणे-रे छोतुराँ-सूँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगो के माँजे बाप-रे किता-ईँ मजूराँ-नाँ पेट भरण-सूँ बत्तो रोटियाँ मळे-ई अर हूँ भूख मराँ-ई पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी मैं भग-वान-रो अर थाँ-रो पाप कियो-ई । हूँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूराँ-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळबाँणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी मैं भगवान-रो अर थाँ-रो पाप कियो-ई । हूँ बके थाँ-रो दिकरो कुवा-वण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पेरावो उवे-रे हथ-में बींटी अर पगाँ-में पगरखी पेरावो । अर आपाँ हरख अर गोठ करजे । क्योंके ए माँजो दिकरो मो तो बके जीवियो ई । गुँईजियो तो बके लधो-ई । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ई अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगो । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगो । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ई । अर कदे थाँ-रे हुकम-नाँ ओलंघियो कोय-नी । अर थाँ म-नाँ आप-रे बेलियाँ भेळी गोठ करण-रे वास्ते कदे हेक बकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेळो उडाय आयो-ई जिके-रे आवते-ई थाँ गोठ परी-की । बाप उवे-नाँ कयो बेटा तूँ सदा-ई माँ-जे भेळो ई अर जिको मयाली आथी-पोथी आँई ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंके ए ता-जो भाई मो तो बके जीवियो ई । गूँईजियो तो बके लधो-ई ॥

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (THAḶĪ). JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē manakh-rē bē dik^{a}rā hātā. Uwā̃-mā̃y-sū̃
A-certain man-to two sons were. Them-among-from

chhōṭō-ṛē bāp-nā̃ kayō, 'arē bāp, mā̃-jī pattī-rō
the-younger-boy father-to it-was-said, 'O father, my share-of

dhan hōwē jikō ma-nā̃ dō.' Tāṇō uwē āp-rō dhan
wealth may-be that me-to give.' Then by-him his-own wealth

uwā̃-nā̃ bē̃ch diyō. Jikē-sū̃ pachhē bēgō-īj
them-to having-divided was-given. That-from after immediately

chhōṭōṛō dik^{a}rō āp-rō sō̃y dhan bhēḷō lē
the-younger son his-own all wealth together having-taken

par-dēs uwō-gyō. Ar uthē luchāī-mē̃ din kaḍh^{a}tē
foreign-country went-away. And there riotousness-in days passing

āp-rō dhan khōy-diyō. Jāṇō ō sārī ōthī-pōthī
his-own wealth was-squandered. When by-him all property

khōy-rayō, tāṇō uwē dēs-mē̃ bhārī kāḷ payō
was-squandered-away, then that country-in a-mighty famine fell,

ar uwē-nā̃ taṅg^{a}chāī hōwaṇ lagī. Pachhē uwē dēs-rē
and him-to want to-be began. Afterwards that country-of

hēkē kanē jāy rawaṇ lagō. Jikē uwē-nā̃ sūar
one near having-gone to-live he-began. Whom-by him-to swine

charāwaṇ-nā̃ āp-rē khētā̃-mē̃ mēliyō. Ar ō sūarā̃-rē
to-feed his-own fields-in it-was-sent. And he swine-of

khāw^{a}ṇē-rē chhīturā̃-sū̃ āp-rō pēṭ bhar^{a}ṇō chāw^{a}tō-tō; ar
eating-for husks-with his-own belly to-fill wishing-was; and

kōy uwē-nā̃ kī̃ dēw^{a}tō kōy-nī. Tāṇō uwē-rī akal
anybody him-to anything was-giving not. Then him-of senses

ṭhā āī ar kawaṇ lagō kē, 'mā̃jē bāp-rē kitā̃ī
right came and to-say he-began that, 'my father-to how-many

majūrō̃-nā̃ pēṭ bharaṇ-sū̃ battī rōṭiyā̃ maḷē-ī, ar
labourers-to belly filling-than more bread being-obtained-is, and

hū bhūkh marā̃-ī payō. Hū̃ uṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own

bāp kanē jāīś ar uwē-nā̃ kaīś, "bāp-jī, mē̃
father near will-go and him-to will-say, "father, by-me

Bhag^{a}wān-rō ar thā̃-rō pāp kiyō-ī; hū̃ baḷē
God-of and you-of sin been-done-has; I now

thā̃-rō dik^{a}rō kuwāwaṇ-rē lāyak kōy-nī; ma-nā̃ āp-rē
your son being-called-for worthy am-not; me-to your-own

majūrā̃-mē̃ ghatō."' Pachhē ō uṭh-ar āp-rē bāp kanē
labourers-in put."' Afterwards he having-arisen his-own father near

gayō. Paṇ ō aghō-īj hā̃tō kā itī-mē̃ uwē-rē
went. But he yet-a-far was that the-meantime-in his

bāp uwē-nā̃ dēkh-ar dayā kī, ar dauṛ-ar gal^{a}bā̃ṇī
by-father him-to having-seen compassion was-made, and having-run embracing

ghatī, ar uwē-rō bakō liyō. Dik^{a}rē uwē-nā̃ kayō, 'bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,

mē̃ Bhag^{a}wān-rō ar thā̃-rō pāp kiyō-ī. Hū̃ baḷē thā̃-rō dik^{a}rō
by-me God-of and you-of sin been-done-has. I now your son

kuwāwaṇ-rē lāyak kōy-nī.' Paṇ bāp āp-rē chāk^{a}rā̃-nā̃
being-called-for worthy am-not.' But by-the-father his-own servants-to

kayō kē, 'asal kap^{a}rā kaḍh-ar iyē-nā̃ pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his

hath-mē̃ bī̃ṭī ar pagā̃-mē̃ pagar^{a}khī pērāwō; ar āpā̃ harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and

gōṭh kar^{a}jē; kyō̃-kē ē mā̃jō dik^{a}rō mō tō, baḷē jīviyō ī;
feasting make; because-that this my son dead was, again alive is;

gū̃ijiyō tō, baḷē laḍhō-ī.' Pachhē ō harakh karaṇ lagā.
lost was, again found-is.' Afterwards they merriment to-make began.

Uwē-bakhat uwē-rō baḍō dik^{a}rō khēt-mē̃ hā̃tō. Ar jāṇō ō
At-that-time his elder son field-in was. And when he

ghar kanē āyō tāṇō uwē bājē ar nāch-rō khaṛ^{a}kō suṇiyō. Ar
house near came then him-by music and dancing-of sound was-heard. And

uwē chāk^{a}rā̃-māy-sū̃ hēkē-nā̃ āp-rē kanē tēṛ-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,

ē kī ē?' Uwē uwē-nā̃ kayō kē, 'tā-jō bhāī āyō-ī,
this what is?' Him-by him-to it-was-said that, 'thy brother is-come,

ar tā-jē bāp uwē-rē rājī-khuśī āwaṇ-rī gōṭh kī-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.' But

uwē-nā̃ rīs āī ar mā̃y nī jāwaṇ lagō.
him-to anger came and within not to-go he-began.

Tāṇō uwē-rō bāp bār āy-ar uwē-nā̃ manāwaṇ lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā̃ jawāb dīyō kē, 'dēkhō, hũ itā̃ bar^{a}sā̃-sũ
Him-by father-to reply was-given that, 'see, I so-many years-from

thā̃-rī chāk^{a}rī payō-karā̃-ī ; ar kadē thā̃-rē hukam-nā̃ ōlaṅghiyō
your service have-been-doing ; and ever your order-to it-was-transgressed

kōy-nī ; ar thā̃ ma-nā̃ āp-rē bēḷiyā̃ bhēḷī gōṭh karaṇ-rē wāstē
not ; and by-you me-to my-own friends with feast doing-of for

kadē hēk bak^{a}riy-ō kō-diyō nī. Paṇ ē dik^{a}rō jikō thā̃-rō dhan
ever one kid-even was-given not. But this son who your wealth

pātariyā̃ bhēḷō uḍāy āyō-ī, jikē-rē āw^{a}tē-ī thā̃
harlots with having-wasted come-is, him-of just-on-coming by-you

gōṭh parī-kī. Bāp uwē-nā̃ kayō, 'bēṭā, tũ
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou

sadā-ī mā̃-jē bhēḷō ī ar jikō mayālī āthī-pōthī ā̃ī ō sōy
always-even me-of in-company art and what my property is that all

teālī ē. Paṇ khuśī ar harakh kar^{a}ṇō chāīj^{a}tō tō, kyõ-kē
thine is. But happiness and rejoicing to-do necessary was, because-that

ē tā-jō bhāī mō tō, baḷē jīviyō ī ; gũījiyō-tō, baḷē ladhō-ī.'
this thy brother dead was, again alive is ; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (THAḶĪ). STATE JAISALMER.

SPECIMEN II.

आई आई ढोला बणजारे-री पोठ ।
तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
रे म्हाँ-रा राज ॥

आण उतारी बडले-रे हेठ ।
बडलो छायो रे माँ-जा गाढा मारू जाभे मोतिये ।
रे म्हाँ-रा राज ॥

लेश्रे लेश्रे सिरदाराँ-रो साथ ।
कायेक लेश्रे गाढे मारू-रा बामण बाणिया ।
रे म्हाँ-रा राज ॥

कह्वे रे बाणीड़ा तमाकू-रो मोल ।
कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।
रे म्हाँ-रा राज ॥

रुपये-री दीनी अध टाँक रे ।
म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।
रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलड्या घडाय ।
रूपे-री डाँडी रे गाढा मारू भली तोले ।
रे म्हाँ-रा राज ॥

रातडली रे भँवर गई अध रात ।
मोडा क्याँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।
रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँईणाँ-रे साथ रे ।
हुक्को हजारी छाकियो माँ-जी साची सुंदर छाकियो ।
रे म्हाँ-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोढो रे ।
हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोवटे ।
रे म्हाँ-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
रे म्हाँ-रा राज ॥ १० ॥

परणो भवर पाँच पचीस ।
मैं भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारू ।
रे म्हाँ-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
भाँसिया रे रथ माँ-जी सोकड़ बेरण-री बाजणो ।
रे म्हाँ-रा राज ॥

झालाँ झालाँ घुडले-री लगाम ।
कडियाँ-रो झालाँ रे गाढा मारू-रो कटारो ।
रे म्हाँ-रा राज ॥

आँगणिये रे मुँगड़ला रळकाय ।
पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
रे म्हाँ-रा राज ॥

आँगणिये घरट रोपाय रे ।
काँने न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
रे म्हाँ-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
आँखिये न देखाँ माँ-जी सोकड़ली-नाँ मालती ।
रे म्हाँ-रा राज ॥

हाँथड़-ले रे रमाया बासंग नाग ।
बिच्छू-री खाधी माँ-जी गाढा मारू हूँ तो नहीँ डराँ ।
रे म्हाँ-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढळाय ।
बेळीड़ा तड़ावाँ रे गाढे मारू-रा साँईणा ।
रे म्हाँ-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
रे म्हाँ-रा राज ॥

सोने रूपे-रो हुकैयो कराय ।
मोतीड़े जडावाँ रे गाढे मारू-री चिलमड़ी ।
रे म्हाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (THAḶĪ). STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āī āī, ḍhōlā, baṇ^{a}jāṛē-rī pōṭh.
Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē mā̃-jā gāḍhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwāḍ.

Rē mhā̃-rā rāj.[1]
O me-of prince.

Āṇ utārī bad^{a}lē-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.

Bad^{a}lō chhāyō, rē mā̃-jā gāḍhā mārū, jājhē mōtiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēśē lēśē sir^{a}dārā̃-rō sāth.
Will-take will-take Sardārs-of party.

Kāyēk lēśē gāḍhē mārū-rā Bāmaṇ Bāṇiyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bāṇī-ṛā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, mā̃-jā gāḍhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī dīnī adh ṭā̃k rē;
A-rupee-of is-given half chittack O;

Mhōr-rī dīnī, mhā̃-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-rā chēlaïyā ghaḍāy,
Gold silver-of scales having-formed,

Rūpē-rī ḍā̃ḍī, rē gāḍhā mārū, bhalī tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḍ^{a}lī, rē bhā̃war, gaī adh rāt;
Night, O darling, passed half night;

---

[1] This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōḍā kyā̃ padhāriyā, rē mā̃-jā gāḍhā mārū bhā̃war-jī?
Late why arrived, O me-of intimate friend darling?

Gayā-tā gayā-tā, gōrā dē, sā̃īṇā̃-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,

Hukkō hajārī chhākiyō, mā̃-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,

chhākiyō.
was-smoked.

Hukkē-rī āwē bhuṇḍī bās, up[a]rā̃ṭā pōḍhō rē,
Hukka-of comes fetid smell, turning-away sleep O,

Hukkō thā̃-rō tālariyē paṭ[a]kāy, chilam paṭ[a]kāwā̃
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed

rāw[a]lē chōw[a]ṭē.
on-public cross-road.

Āwē rē āwē, gōrā dē, thā̃-ī-par rīs;
There-comes O comes, fair body, thee-even-on anger;

Par[a]ṇījē lē āwā̃ Pugaḷ-gaḍh-rī pad[a]maṇī.
Having-married having-taken I-will-come Pugal-gaṛh-of a-padminī.

Par[a]ṇō, bhā̃war, pā̃ch pachīs;
Marry, darling, five twenty-five;

Mē̃ bhābhē-jī-rē bēṭī lāḍ[a]kī, rē mā̃-jā gāḍhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghōḍā̃-rī gham[a]sā̃ṇ,
In-front O in-front horses-of crowd,

Bhā̃siyā rē rath mā̃-jī sōkaṛ bēraṇ-rō bāj[a]ṇō.
Behind O carriage me-of rival enemy-of sounding.

Jhālā̃ jhālā̃ ghuḍ[a]lē-rī lagām,
I-may-catch catch horse-of bridle,

Kaḍiyā̃-rō jhālā̃ rē gāḍhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Ā̃gaṇiyē rē mū̃gaṛ[a]lā raḷ[a]kāy,
In-the-courtyard O mung-grain having-scattered,

Piṭ[a]lak bhāgē rē mā̃-jī sōkaṛ bēraṇ sāw[a]kī.
Having-slipped may-break O me-of rival enemy co-wife.

Ā̃gaṇiyē gharaṭ rōpāy rē,
In-the-courtyard a-millstone having-set-up O,

Kā̃nē na suṇā̃ mā̃-jī sōkaṛ-nā̃ bōl[a]tī.
By-ear not I-may-hear me-of rival speaking.

Āḍī āḍī bhītaṛ[a]lī chuṇāy rē,
Across across a-small-wall having-built O,

Ā̃khiyē na dēkhā̃ mā̃-jī sōkaṛ[a]lī-nā̃ māl[a]tī.
With-the-eye not I-may-see me-of rival walking-about.

Hā̃thaṛ-lē rē ramāyā bāsaṅg nāg,
With-the-hand O have-been-played-with venomous snakes,

Bichchhū-rī khādhī, mā̃-jī gāḍhā mārū, hū̃ tō nahī̃ ḍarā̃.
Scorpion-of sting, me-of intimate friend, I indeed not fear.

Jājam-ṛī rē thā̃-ī-rī ḍhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,

Bēḷī-ṛā tēḍāwā rē gāḍhē mārū-rā sā̃īṇā.
Friends I-may-call O intimate friend-of companions.

Lā̃gā̃ ḍōḍā̃-rī dhū̃yaṛᵃlī rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,

Hāthā̃-sū̃ chāḍā̃ rē bhā̃war-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.

Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,

Mōtī-ṛē jaḍāwā̃ rē gāḍhē mārū-rī chilam-ṛī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmaṇs and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.[1]

[1] Pugal or Pungal is a famous fortress of West Rajputana. Padminī is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you: having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀṚĪ AND SINDHĪ.

The word *Ḍhāṭ* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

- Umarkot.
- Chhor.
- Gadhra.
- Mitti.
- Rangdar.
- Chachra.
- Jaisinghdar.
- Chelar.
- Parno.
- Naursar.
- Gundra.

In Jaisalmer—

- Mayajlar.
- Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Ḍhāṭ*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwāṛī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwāṛī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thaḷī and Sindhī. This tract is really a continuation of the Ḍhāṭ, and the language in no way differs from Ḍhaṭ^{a}kī.

Ḍhaṭ^{a}kī, or the language spoken in the Ḍhāṭ, is simply Thaḷī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the Ḍhāṭ of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārwāṛī or of Thaḷī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhī'	46,960	
Mārwāṛī and Sindhī mixed	15,000	
Thaḷī and Sindhī mixed	70,000	
		131,960
Jaisalmer Ḍhaṭ^{a}kī		150
Thar and Parkar Ḍhaṭ^{a}kī[1]		72,639
TOTAL mixed dialects of Mārwāṛī and Sindhī		204,749

[1] Standard Mārwāṛī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Ḍhaṭᵃkī, one from Thar and Parkar, and the other from Jaisalmer. Ḍhaṭᵃkī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwāṛī, or rather Thaḷī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters ब॒ (ٻ) and ग॒ (ڳ) which I transliterate *bba* and *gga* respectively. The letter ळ *ḷa*, which is strange to Sindhī, but is common in Mārwāṛī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahā r* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhīl dialects, and also as in the Piśāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *ḍījē* for *dījē*, give, *khēṭ* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (ḌHĀṬᴬKĪ THAḶĪ). DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो मुज-में काम । थाँ-रो मँहतो घर नहीँ हूए सुगणी-रो शाम ॥
शहर उजेणी हूँ फिरिओ महले आविओ आज । तास अवेलो आविओ तुज ब॒लावण काजं ॥
चंदर ग्यो घर आपने राजा तूँ भी घर जा । मैँ अब॒ला-सी-से कैसो ब॒लणो तूँ केहिर हूँ गा ॥
केहिर कवली बखे छाली बखे नाहर । जोखो लाग॒े जिंदु-नाँ लाखोँ करे बिचारु ॥
अईओ शीँह पचाणा हेकल गिर अब॒ह । घर अँदराँ-रा ढुक्खिड तो त-नाँ शरमु न आवे शीँह ॥ ५ ॥
सज सहेची सिँगार राजा करे पुकार । जोखमु लाग॒सी-जिअ-नाँ लाखोँ करे बिचारु ॥
ब॒ारि डीजे खेतर-नाँ ब॒ारि खेट-नाँ खाइ । राजा डख्खे रईअत-नाँ जिणि-रे कूक कणि लग॒ जाइ ॥
कूक मत कर रे सहेची कूक कैआँकि होइ । केहर-के मुख ब॒करी छूटी सुणी न कोइ ॥
आणि डिआँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ ब॒टो तूँ ब॒ाप ॥

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (ḌHĀṬ^{A}KĪ THAḶĪ). DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū̃ āviā, kah-rō muj-mē̃ kām?
Today late why came, what-of me-in business?

Thā̃-rō mā̃h^{a}tō ghar nahī̃, iē suganī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.

Ṣah^{a}r Ujēṇī hū̃ phiriō, mah^{a}lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwaṇ kāj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp^{a}nē, rājā tū̃ bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.

Maī̃ abbalā-sī-sē kaisō bbalaṇō, tū̃ kēhir hū̃ gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawalī bakhē, chhāli bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō lāggē jindu-nā̃, lākhō̃ karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5\. Aiō, śī̃h pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.

Ghar ū̃d^{a}rā̃-rā ḍhuṇḍi tō ta-nā̃, śaramu na āwē śī̃h.
Houses mice-of searching then thee-to, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lāgg^{a}sī jia-nā̃, lākhō̃ karē bichāru.
Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.

Bbāri ḍījē khētar-nā̃, bbāri khēṭ-nā̃ khāi?
Hedge put fields-to, hedge the-field eats?

Rājā daṇḍē raīat-nā̃ jiṇ-rē, kūk kaṇē lagg jāi?
King injures subjects his, complaint whom near goes?

Kūk mat kar, rē
Complaint not make, O

Sahēchī, kūk kaiā̃ki hōi?
Sahēchī, from-complaint what results?

Kēhar-kē mukh bbak^{a}rī, chhūṭī suṇī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.

Āṇi ḍiā̃ āp-rī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,

Hũ kawalī tũ brāhmaṇ, hũ bbēṭī tũ bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the Ḍhāṭ at marriage festivities. It is in praise of a Sōḍhā Rajput, of Khūrī, named Hāthī Siṅgh, the son of Daulat Siṅgh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Siṅgh, the son of Aṇḍā Siṅgh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā̃ the Hākim (*i.e.* Maharajah) of Jodhpur in Marwar. Hāthī Siṅgh was sufficiently powerful to meet Jōdhā̃ on equal terms and to settle the dispute without a conflict.

Hāthī Siṅgh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Ḍhaṭᵃkī is not so strongly influenced by Sindhī as that which comes from Thar and Parkar. The Sindhī letters ॿ (ٻ) and ॻ (ڳ) do not occur, and there is one instance of a cerebral ळ *ḷa*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the Bīkānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā̃-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (ḌHĀṬᴬKĪ THAḶĪ). STATE JAISALMER.

१. सरसती माता तुज पाए लागाँ । जाणा घणेरी साहे बध माँगाँ ॥
२. बरिओ रे सोढो देसाँ-मेँ बंको । वेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-छे मूल-राज राजा । जीते-रा बाजा खूरी-मेँ बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिब टूथो हुक्म डिन्हो । रूड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा वेली दीसे सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी ढाट-मेँ उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हेमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वळियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-छे भेला । भेला हुए-ने बात विचारी ॥
१३. भलाँ दौलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । ऊँट घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṚĪ (ḌHĀṬ^{A}KĪ THAḶĪ). STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā̃.
Sarasvatī mother thy at-feet I-fall.

jāṇā ghaṇērī sāhē budh mā̃gā̃.
to-know much all wisdom we-beg.

2. Bariō rē Sōḍhō dēsā̃-mē̃ baṅkō.
Brave O Sōḍhā countries-in gallant.

bērī uwē-rā sūtā udar^{a}kē.
enemies him-of while-asleep start-up.

3. Siwa Hāthī-Siṅgh-rē sadāē sukhē.
Subjects Hāthī-Singh-to always are-happy.

ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.

4. Rājā mānē-chhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.

jitē-rā bājā Khūrī-mē̃ bājā.
victory-of musical-instruments Khūrī-in are-sounded.

5. Hāthī-Siṅgh chaḍhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.

jāwē Mīrā̃-nā̃ mālam kidhē.
goes the-Mīrs informed made.

6. Mīr Sāhib ṭūthō hukm ḍinhō.
Mīr Sāhib was-pleased order was-given.

rūṛī sir^{a}pāw nē ghōṛō ḍinhō.
excellent robe and horse was-given.

7. Sir^{a}pāw pēh^{a}rē-nē ḍērē padhāryā
Robe put-on-having to-camp he-set-out

ḍērē-rā bēlī dīsē sajōṛā.
camp-of followers appear well-pleased.

8. Hāthī-Siṅgh chaḍhiyā dēs-nā̃ āwē.
Hāthī-Singh mounted country-to comes.

sārī Ḍhāṭ-mē̃ uch^{a}raṅg pāwē.
all Ḍhāṭ-in festivities he-gets.

9. Bhagᵃwān Aṇḍē-rō Chhōṛ-sũ āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.

kākō Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.

10. Kāgad bachāwē rīs chaḍhāwē
Papers he-reads anger he-raises.

'ērō najar-mã kōī na āwē.'
'such sight-in any-one not comes.'

11. Waḷiyō-thō Sōḍhō bēr ghatāwē.
Returned-was Sōḍhā enmity puts.

Hāthī-Siṅgh-rā kāgad Jōdhã-nã jāwē.
Hāthī-Singh-of papers Jōdhã-to go.

12. Hāthī-Siṅgh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.

bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.

13. Bhalã! Daulat-Siṅgh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.

thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.

14. Chāran Bhāṭ guṇ gīt gāwē.
Bards Panegyrists virtues song sing.

ũṭ, ghōṛā, nē mōjã-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,[1] we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Siṅgh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5. Hāthī Siṅgh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.

6. The Mīr Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Siṅgh put on the robe and returned to his camp, and at the sight his followers rejoiced.

[1] The Goddess of poetry.

8. Hāthī Siṅgh mounted his horse and returned to his own country, and all Ḍhāṭ rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Chhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'[1]

11. So mighty are the Sōḍhās that when any of them returns displeased (there is great trouble). So Hāthī Siṅgh sent a letter to Jōdhā̃, the Hākim of Jodhpur.

12. Hāthī Siṅgh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Siṅgh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

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[1] The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Siṅgh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀṚĪ.

BĪKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgṛī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bīkānērī. It is dealt with under the head of Pañjābī.[1] In the north-east of Bikaner, in the country near Hissar, the language is Bāgṛī. Over the rest of the State the language is Bīkānērī. Bīkānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bīkānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgṛī is spoken. This is Bīkānērī merging into Pañjābī and Bāṅgarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bīkānērī and Shēkhāwāṭī are the same language. They are simply Mārwāṛī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bīkānērī-Shēkhāwāṭī dialect, together with Bāgṛī, 'Northern Mārwāṛī.' The approximate number of speakers of this form of Mārwāṛī is :—

Bīkānērī—		
Bikaner	533,000	
Bahawalpur	10,770	
		543,770
Shēkhāwāṭī		488,017
Bāgṛī		327,359
TOTAL		1,359,146

A version of the New Testament in Bīkānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bīkānērī-Shēkhāwāṭī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōṛō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sũ*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hũ*, from a grandson. In Bīkānērī, the postposition of the genitive is the Mārwāṛī *rō*, while in Shēkhāwāṭī it is the Jaipurī *kō*. This is one of

[1] See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwāṛī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār^alō*, *mērō*, and *mēr^alō*, 'my,' so we have *thārō*, *thār^alō*, *tērō* and *tēr^alō*, 'thy.' With *mhār^alō*, *thār^alō*, etc., compare the Western Mārwāṛī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bī̃*, by him. In Bīkānērī, the Mārwāṛī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwāṛī and the Jaipurī forms of the verb substantive are in constant use. Both *hū̃* and *chhū̃*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār^asyū̃*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mārū̃gō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwāṛī.

I give examples of this Northern Mārwāṛī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jāṭā̃-rī jāṭā̃-nai jītī* (not *jītō*), tribes of Jāṭs were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ. STATE BIKANER.

राव बीकोजी [illegible]

१९० जोधपुरसुं [illegible]

[illegible]

श्रीपे ओरफेर देसमेंद्र

श्रीमाताजी करणीजीरी हाजरीमें

हाजरजावा ओर बरेसु

बीकानेरमें आयर रेहता

ओर बरेसु डोकमदेसर आयर

तीन बरसतांई डोकमदेसरमें

रेया ओर डोकमदेसरमें ओडे ठा

टेसो डोरकरवायो ओर डोकमदे

सरसु देशर देशणकमें

बरस१०तांईरहा केपर नाहीमानो

राज ओडेछो जीवांरा मालके

सिंघोजी जाटी कुणकरा रावहा

राव बिकैजीरी कैरी रंगरावतजीसु

बीकैजीरो बीहा कीयो

डांगसदेसमे जद रावबीकैजी

कीयो कबजागी मनमै करीनी

तो जाटीयां वाला वाला नहीं दीयो

और बीकैजी और जाटी यांरे

आपसमें लड़ाई होई होवे

लड़ाईमें जाटी हारा और रावबीकैजी

जीता पंगजाटी सेर सी

जगो नगो मीको पायर रावबीकैजीसु

लडाया रहा और पछे

पगेसु रानी चारीमे जगे अग्रबार

बीकानेरी सेहर वसीओठे

श्रीलां अनारगरी मनमे नुरी और

संवत् १५४५ नीनीवरसाकवदैहेने अखेरी

नीवी घाली और होवे दौलतुं

राववीकेजी आपरी राजधानी

बीकानेर शर नीकी अे पछे मोको

दिवर जैसल रीजोधेरो ओदारां

जाटीनै बीलचीयां और मेरे

उसरी जाटीरी जागनेजी जीती

ओर लेवांरै जीवांणै ओसर आपनी

राज धांनी बीकानेर ऊपरे जावण

ओर जाटां ऊपर पण बीकैजीनौ

आपरा धणी करलीया हावे पछै

रावबीकैजीकैरी जीव जीवी

राजकुंवारा जीतर आपरै राजमे

मिलालीया ओर शीधैं पछै

रावबीकैजीरै छोटे भाई बीदैजी

मेहल राजकुंवारी राज ओठाया

डीगणपुर मैलो रावबीदैजी

जीतर बोसलीयो मोहरडांरो

मारवाड़ अजीतमलजी मोहल्ला

दीपै अजीतमलजीनै रावजीरीजी

मारै पत्रो दीवा मोहल्लारो

राज आपरै ओढ़ै वीदेजीनै

देवदीयो कैदी दीनापछे रावबीदेजीनै

मोहल्लोकैर दवाया दीपैरो

कारण आो हो कै मोहल्लानै

दीलीरै बादस्ता कागी दीमग बंधाई

आरंभा जीको दीलीरै बादसाहजी

कानीसुं दीलारी सुबेदारछो

मोहलीनै मदत दीयेआरंगबादी

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ. STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bīkō-jī sambat 1522 mitī Āsōj sud 10 Jōdh-pur-sũ

Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from

bahir huā, ar Maṇḍōr-maĩ āyar mukā̃m, kiyō; ōr

started became, and Mandor-in having-come a-halt was-made; and

phēr Dēs^{a}nōk Śrī Mātā-jī Kar^{a}ṇī-jī-ṛī hāj^{a}rī-maĩ hājar huā; ōr

again (at-) Desnok Srī Mother Karnī-of presence-in present became; and

baṭhai-sũ gā̃w Chā̃dāsar-maĩ āyar ṭhēh^{a}rā. Ōr baṭhai-

there-from village Chandasar-in having-come he-remained. And there-

sũ Kōḍam-dēsar āyar tīn baras tā̃ĩ Kōḍam-dēsar-maĩ

from (to-) Kodamdesar having-come three years during Kodamdesar-in

rēyā. Ōr Kōḍam-dēsar-maĩ ēk chhōṭō-sō kōṭ kar^{a}wāyō.

he-remained. And Kodamdesar-in a small fort was-caused-to-be-made

Ōr Kōḍam-dēsar-sũ ūṭhar gā̃w Jā̃g^{a}lū-maĩ baras das tā̃ĩ

And Kodamdesar-from having-risen (in-) village Janglu-in years ten during

rahā. Bai bakhat Bhāṭiyā̃-rō rāj aṭhai chhō, jikā̃-rā mālak

he-dwelt. At-that time the-Bhāṭīs-of rule here was, whom-of lord

Sēkhō-jī Bhāṭī Pūgal-rā rāw hā. Rāw Sēkhō-jī-rī bēṭī Raṅg

Sēkhā Bhāṭī Pugal-of prince was. Prince Sēkhā-of daughter Rang

Kũwar-jī-sũ Bīkai-jī-rō bihā kiyō. Kōḍam-dēsar-maĩ jad Rāw

Kũwar-with Bīkā-of marriage was-made. Kodamdesar-in when by-Prince

Bīkai-jī kilō karāwaṇ-rī man-maĩ karī-chhī, tō Bhāṭiyā̃

Bīkā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhāṭīs

banā̃waṇ nahī̃ diyō; ōr Bīkai-jī ōr Bhāṭiyā̃-rai

to-get-it-built not was-allowed; and Bīkā and the-Bhāṭīs-of

āpas-maĩ laṛāī hũī. Iyai laṛāī-maĩ Bhāṭī

themselves-among fighting took-place. This fighting-in the-Bhāṭīs

hārā, ōr Rāw Bīkō-jī jītā. Paṇ Bhāṭī

were-defeated, and Prince Bīkā was-victorious. But the-Bhāṭīs

phēr-hī jaṇai-taṇai mōkō pāyar Rāw Bīkai-jī-sũ

again-even whenever opportunity having-obtained Prince Bīkā-with

laṛ^{a}tārahā. Ōr pāchhai uṭhai-sũ Rātī ghāṭī-maĩ jaṭhai abār

fighting-remained. And afterwards there-from Rati valley-in where now

Bīkānēr-rō sēhar basō-ṛō chhai kilō karāwaṇ-rī man-maĩ
Bikaner-of city situated is a-fort causing-to-make-of mind-in

karī; ōr sambat 1545 mitī Bēsākh badai tīj-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on

ḳilai-rī nīvī ghātī. Ōr iyai din-sũ Rāw Bīkai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bīkā

āp-rī rāj-dhā̃nī Bīkānēr kar-līvī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity

dēkhar Saik^{a}sar Rōṇiyai-rai Gōdārā̃ Jāṭā̃-nai jīt-liyā.
having-seen Saiksar Roniya-of the-Gōdārā Jāts-to they-were-conquered.

Ōr phēr dūs^{a}rī Jāṭā̃-rī jātā̃-nai bhī jītī ōr
And again other Jāṭs-of tribes-to also they-were-conquered and

uwā̃-rē gā̃wā̃-nai khōsar āp-rī rāj-dhā̃nī Bīkānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner

lārai lāyā. Ōr Jāṭā̃ hār-parā Bīkai-jī-nai
with(-him) they-were-brought. And by-the-Jāṭs (who-)were-defeated Bīkā-to

āp-rā dhaṇī kar-liyā. Iyai pachhai Rāw Bīkai-jī
their-own lord he-was-acknowledged. This after Prince by-Bīkā

kaiī gā̃w Khīchī Rāj^{a}putā̃-rā jītar āp-rai rāj-maĩ
several villages Khīchī Rajputs-of having-conquered his-own rule-in

bhēḷ-liyā. Ōr iyai-sũ pachhai Rāw Bīkai-jī-rai chhōṭai bhāī
were-united. And this-from after Prince Bīkā-of by-younger brother

Bīdai-jī Mōhal Rāj^{a}putā̃-rō rāj gā̃w Chhāpar Drōṇpur-maĩ
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in

chhō. Rāw Bīdai-jī jītar khōs-liyō.
was. By-Prince Bīdā having-conquered they-were-taken-possession-of.

Mōhalā̃-rō mālak Ajīt-Mal-jī Mōhal chhā. Iyai Ajīt-Mal-jī-nai
The-Mōhals-of ruler Ajīt-Mall Mōhal was. This Ajīt-Mall-to

Rāw Jōdhai-jī mār-parō. Iyā̃ Mōhalā̃-rō rāj āp-rai bēṭai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son

Bīdai-jī-nai dēw-diyō. Kaiī dinā̃ pachhai Rāw Bīdai-jī-nai
Bīdā-to was-given. Several days after Prince Bīdā-to

Mōhalā̃ phēr dabāyā. Iyai-rō kāraṇ ō hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that

Mōhalā̃-nai Dilī-rai Bād^{a}sāhā-kī-(*for* rī) himat bā̃dhāī. Sāraṅg
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sāraṅg

Khā̃ jikō Dilī-rai Bād^{a}sāhā-rī kānī-sũ Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of sūbadār was,

Mōhalā̃-nai madat iyai Sāraṅg Khā̃ dī.
the-Mōhals-to help by-this Sārang Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bīkā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karṇī.[1] Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhāṭīs, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bīkā married Sēkhō's daughter Rang Kũwar.

When Bīkā thought of building the fort in Kodamdesar the Bhāṭīs objected, and a war arose on this score, in which the Bhāṭīs were defeated, and Bīkā was victorious. But the Bhāṭīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bīkā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bīkā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāṭs of Saiksar Roniya, and also brought other Jāṭ tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāṭs admitted their defeat, and acknowledged Bīkā as their ruler.

After this Bīkā conquered several villages of the Khīchī Rajputs, and brought them under his rule.

After this Bīkā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

[1] Karṇī was a Chāraṇ woman, whose supernatural power secured the country to Bīkā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀṚĪ (SHĒKHĀWĀṬĪ).

From Shēkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwāṭī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore.* Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ. STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दोय बेटा छा । बाँ-मैं-सूँ छोटक्यो आप-का बाप-नै कैयो बाबा धन-मैं-सूँ मेरा बन्ट-को आवै जको मन्नै दे-दे । बीँ आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दिन पछै छोटक्यो बेटो सो सोर-समेटर परदेस-मैँ घणी दूर ऊठ-ग्यो अर बठै खोटा गैलाँ चालर आप-को सो धन गमा-दीयो । ओर बीँ सोक्यूँ बिगाड़-दीयो जणाँ बीँ देस-मैँ जबरो काळ पड़्यो अर बो कंगाल हूय-ग्यो । बो जार बीँ देस-का एक रैबाला-कै रह्यो अर बो बीँ-नै आप-का खेताँ-मैँ सूर चरावण-नै खिनातो । जका पातड़ा सूर खाय-छा बाँ-नै खार आप-को पेट भरण-नै राजी छो अर कोई आदमी बैँ-नै कोनी दे-छो । अर बीँ-नै ग्यान आयो जणाँ बैँ कही मेरा बाप-का नोकर-चाकराँ-नै रोटी घणी अर मैँ भूकाँ मरूँ । मैँ ऊठस्यूँ अर मेरै बाप-कै कनै जास्यूँ अर बैँ-नै कैस्यूँ बाप मैँ राम-जी-को पाप कर्‌यो अर तेरो पाप कर्‌यो अर अब मैँ तेरो बेटो कुहवावण जोगो कोनी । तेरै नोकराँ-मैँ एक मन्नै बी राख-लै ॥

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ. STATE JAIPŪR.

SPECIMEN I.

(*Rev. G. Macalister, M.A., 1899.*)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bēṭā hā. Bā̃-maĩ-sū̃ chhōṭ^{a}kyō

A-certain person-to two sons were. Them-among-from (by-)the-younger

āp-kā bāp-nai kaiyō, 'bābā, dhan-maĩ-sū̃ mērā banṭ-kō āwai

his father-to it-was-said, 'father, wealth-in-from my share-of comes

jakō man-nai dē-dē.' Bĩ āp-kō dhan bā̃-nai bā̃ṭ dīyō.

that me-to give.' By-him his-own wealth them-to dividing was-given.

Thōṛā din pachhai chhōṭ^{a}kyō bēṭō sō sōr-samēṭar par-dēs-maĩ

A-few days after the-younger son all having-collected foreign-country-into

ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā̃ chālar

very far went. And there (in-)evil ways having-behaved

āp-kō sō dhan gamā-dīyō. Ōr bĩ sōkyū̃ bigāṛ-dīyō,

his-own all wealth was-squandered. And by-him all was-wasted,

jaṇā̃ bĩ dēs-maĩ jab^{a}rō kāḷ paṛyō, ar bō kaṇgāl

then that country-in severe famine fell, and he poor

hūy-gyō. Bō jār bĩ dēs-kā ēk raibālā-kai rabyō.

became. He having-gone that country-of one citizen-in-of lived.

Ar bō bĩ-nai āp-kā khētā̃-maĩ sūr charāwaṇ-nai khinātō.

And (by-)him him-to his fields-into swine to-feed it-was-sent.

Jakā pāt^{a}ṛā sūr khāy-chhā bā̃-nai khār āp-kō pēṭ bharaṇ-nai

What husks swine eating-were them-to having-eaten his belly to-fill

rājī chhō. Ar koī ād^{a}mī baĩ-nai kōnī dē-chhō. Ar bĩ-nai

willing he-was. And any man him-to not giving-was. And him-to

gyā̃n āyō, jaṇā̃ baĩ kahī, 'mērā bāp-kā nōkar-chāk^{a}rā̃-nai

understanding came, then by-him it-was-said, 'my father-of servants-to

rōṭī ghaṇī, ar maĩ bhūkā̃ marū̃. Maĩ uṭh^{a}syū̃ ar mērai

bread much-(is), and I hungry am-dying. I will-arise and my

bāp-kai kanai jāsyū̃ ar baĩ-nai kaisyū̃, "bāp, maĩ Rām-jī-kō

father-to near will-go and him-to will-say, "father, by-me God-of

pāp karyō, ar tērō pāp karyō; ar ab maĩ tērō bēṭō kuh^{a}wāwaṇ

sin was-done, and thy sin was-done; and now I thy son to-be-called

jōgō kōnī; tērai nōk^{a}rā̃-maĩ ēk man-nai bī rākh-lai."'

worthy am-not; thy servants-among one me-to also keep."'

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ. STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही ओर एक कागलो हो । दोन्यूँ धरम-भाई हा । चिड़ी-नै तो लाद्यो मोती अर कागले-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लेर नीमड़ी-पर जा बैठ्यो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मैँ क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मैँ क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पछै राजा कनै गई कै राजा २ तूँ खाती डंड । मैँ क्यूँ डंडूँ भाई । मेरो के लीयो । जणाँ पछै राणीयाँ कनै गई कै राणीयाँ २ थे राजा-सूँ रूसो । म्हे क्यूँ रूसाँ भाई । म्हारो के लीयो । जणाँ पछै चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । म्हे क्यूँ काटाँ भाई । म्हारो के लीयो । जणाँ पछै बिल्ली कनै गई कै बिल्ली २ थे चूसा मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पछै कुत्ते कनै गई कै कुत्तो २ थे बिल्ली मारो । कुत्ता बोल्या भाई म्हे क्यूँ माराँ । म्हारो के लीयो । जणाँ पछै डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । म्हे क्यूँ माराँ भाई । म्हारो के लीयो । जणाँ पछै बास्ते कनै गई कै बास्ते २ थे डाँग बाळो । म्हे क्यूँ बाळाँ भाई । म्हारो के लीयो । जणाँ पछै जोड़े कनै गई कै जोड़ा २ तूँ बास्ते भुजाय । मैँ क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पछै हात्याँ कनै गई कै हाती २ थे जोड़ो सोसो । म्हे क्यूँ सोसाँ भाई । म्हारो के लीयो । जणाँ पछै कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सूँड-मैँ बड़ो । म्हे क्यूँ बड़ाँ भाई । म्हारो के लीयो । थे हाती-की सूँड-मैँ नै बड़ोगी तो मैँ थाँ-नै मारस्यूँ ॥

जणाँ कीड़ी बोली म्हाँ-नै क्यूँ मारै भाई । म्हे हाती-की सूँड-मैँ बड़स्याँ । जणाँ पछै हाती बोल्यो भाई मेरी सूँड-मैँ क्यूँ बड़ो । मैँ जोड़ो सोसस्यूँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैँ बास्ते भुजास्यूँ । बास्ते कही म-नै क्यूँ भुजावो भाई । मैँ डाँग बाळस्यूँ । डाँग कही म्हाँ-नै क्यूँ बाळो भाई । म्हे कुत्ता मारस्याँ । कुत्ता कही म्हाँ-नै क्यूँ मारो भाई । म्हे बिल्ली मारस्याँ । बिल्लीयाँ कही म्हाँ-नै क्यूँ मारो भाई । म्हे चूसा मारस्याँ । चूसा कही म्हाँ-नै क्यूँ मारो भाई । म्हे राणीयाँ-का कपड़ा काटस्याँ । राणीआँ कही म्हारा कपड़ा क्यूँ काटो भाई । म्हे राजा-सूँ रूसस्याँ । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मैँ खाती डंडस्यूँ । खाती बोल्यो म-नै क्यूँ डंडो भाई । मैँ नीमड़ी काट-गेरस्यूँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मै काग उड़ास्यूँ । काग कही म-नै क्यूँ उड़ावो भाई । मैँ चिड़ी-को मोती देस्यूँ ॥

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHANĪ.

SHĒKHĀWĀṬĪ. STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chiṛī hī, ōr ēk kāg^{a}lō hō. Dōnyū̃ dharam-bhāī

A hen-sparrow was, and a crow was. Both religious-brothers

hā.

were.

Chiṛī-nai tō lādyō mōtī, ar kāg^{a}lai-nai pāī

The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got

lāl. Kāg^{a}lai kahī kai, 'dēkhā̃, chiṛī, tērō mōtī.'

a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'

Mōtī lēr nīm^{a}ṛī-par jā baiṭhyō. Chiṛī

The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow

kahī kai, 'nīm^{a}ṛī nīm^{a}ṛī kāg uṛā-dē.' 'Maĩ kyū̃

it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why

uṛāū̃, bhāī? Mērō kē līyō?' Jaṇā̃ khātī kanai

should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near

gaī kai, 'khātī khātī, tū̃ nīm^{a}ṛī kāṭ.' Kai,

she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,

'maĩ kyū̃ kāṭū̃, bhāī? Mērō kē līyō?' Jaṇā̃

'I why should-cut, brother? Of-me what is-taken?' Then

pachhai rājā kanai gaī kai, 'rājā rājā, tū̃ khātī

after the-king near she-went that, 'king king, thou the-carpenter

ḍanḍ.' 'Maĩ kyū̃ ḍanḍū̃, bhāī? Mērō kē līyō?' Jaṇā̃

fine.' 'I why should-fine, brother? Of-me what is-taken?' Then

pachhai rāṇīyā̃ kanai gaī kai, 'rāṇīyō̃ rāṇīyō̃, thē rājā-sū̃

after the-queens near she-went that, 'queens queens, you the-king-with

rūsō.' 'Mhē kyū̃ rūsā̃, bhāī? Mhārō kē līyō?'

be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'

Jaṇā̃ pachhai chūsā̃ kanai gaī kai, 'chūsō chūsō, thē rāṇīyā̃-kā

Then after the-mice near she-went that, 'mice mice, you the-queens-of

kap^{a}ṛā kāṭō.' 'Mhē kyū̃ kāṭā̃, bhāī? Mhārō kē līyō?'

clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'

Jaṇā pachhai billī kanai gaī kai, 'billī billī, thē chūsā

Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyū̃ mārā̃, bhāī? Mhārō kē līyō?' Jaṇā̃
kill.' 'We why should-kill, brother? Of-us what is-taken?' Then
pachhai kuttai kanai gaī kai, 'kuttō kuttō, thē billī
after the-dog near she-went that, 'dogs dogs, you the-cat
mārō.' Kuttā bōlyā, 'bhāī, mhē kyū̃ mārā̃? Mhārō kē
kill.' The-dogs spoke, 'brother, we why should-kill? Of-us what
līyō?' Jaṇā̃ pachhai ḍā̃gā̃ kanai gaī kai, 'ḍā̃g
is-taken?' Then after the-cudgels near she-went that, 'cudgels
ḍā̃g, thē kuttā mārō.' 'Mhē kyū̃ mārā̃, bhāī? Mhārō
cudgels, you the-dogs beat.' 'We why should-beat, brother? Of-us
kē līyō?' Jaṇā̃ pachhai bāstē kanai gaī kai, 'bāstē bāstē,
what is-taken?' Then after the-fire near she-went that, 'fire fire,
thē ḍā̃g bāḷō.' 'Mhē kyū̃ bāḷā̃, bhāī? Mhārō kē
you the-cudgels burn.' 'We why should-burn, brother? Of-us what
līyō?' Jaṇā̃ pachhai jōṛai kanai gaī kai, 'jōṛā jōṛā, tū̃ bāstē
is-taken?' Then after a-tank near she-went that, 'tank tank, thou the-fire
bhujāy.' 'Maĩ kyū̃ bhujāū̃, bhāī? Mērō kē līyō?' Jaṇā̃
extinguish.' 'I why should-extinguish, brother? Of-me what is-taken?' Then
pachhai hātyā̃ kanai gaī kai, 'hātī hātī, thē jōṛō
after the-elephants near she-went that, 'elephants elephants, you the-tank
sōsō.' 'Mhē kyū̃ sōsā̃, bhāī? Mhārō kē līyō?'
drink-up.' 'We why should-drink-up, brother? Of-us what is-taken?'
Jaṇā̃ pachhai kīṛīyā̃ kanai gaī kai, 'kīṛīyō kīṛīyō, thē
Then after the-ants near she-went that, 'ants ants, you
hātī-kī sū̃ḍ-maĩ baṛō.' 'Mhē kyū̃ baṛā̃, bhāī? Mhārō
the-elephant-of trunk-in enter.' 'We why should-enter, brother? Of-us
kē līyō?' 'Thē hātī-kī sū̃ḍ-maĩ nai baṛōgī tō maĩ
what is-taken?' 'You elephant-of trunk-in not will-enter then I
thā̃-nai mār^a^syū̃.'
you will-kill.'

Jaṇā̃ kīṛī bōlī, 'mhā̃-nai kyū̃ mārai, bhāī? Mhē
Then the-ant said, 'us why dost-thou-kill, brother? We
hātī-kī sū̃ḍ-maĩ baṛ^a^syā̃.' Jaṇā̃ pachhai hātī bōlyō, 'bhāī,
the-elephant-of trunk-in will-enter.' Then after the-elephant spoke, 'brother,
mērī sū̃ḍ-maĩ kyū̃ baṛō? Maĩ jōṛō sōs^a^syū̃.' Jōṛai
my trunk-in why do-you-enter? I the-tank will-drink-up.' By-the-tank
kahī, 'bhāī, ma-nai kyū̃ sōsō? Maĩ bāstē bhujāsyū̃.'
it-was-said, 'brother, me why drink-up? I the-fire will-extinguish.'
Bāstē kahī, 'ma-nai kyū̃ bhujāwō, bhāī? Maĩ ḍā̃g
By-the-fire it-was-said, 'me why extinguish, brother? I the-cudgel

bāḷ^{a}syũ.' Ḍãg kahī, 'mhã-nai kyũ bāḷō, bhāī?
will-burn.' By-the-cudgel it-was-said, 'us why burn, brother?

Mhē kuttā mār^{a}syã.' Kuttā kahī, 'mhã-nai kyũ mārō,
We the-dogs will-beat.' By-the-dogs it-was-said, 'us why beat,

bhāī? Mhē billī mār^{a}syã.' Billīyã kahī, 'mhã-nai
brother? We the-cat will-kill.' By-the-cats it-was-said, 'us

kyũ mārō, bhāī? Mhē chūsā mār^{a}syã.' Chūsā kahī,
why kill, brother? We the-mice will-kill.' By-the-mice it-was-said,

'mhã-nai kyũ mārō, bhāī? Mhē rāṇīyã-kā kap^{a}ṛā kāṭ^{a}syã.'
'us why kill, brother? We the-queens-of clothes will-cut.'

Rāṇīyã kahī, 'mhārā kap^{a}ṛā kyũ kāṭō, bhāī? Mhē
By-the-queens it-was-said, 'our clothes why cut, brother? We

rājā-sũ rūs^{a}syã.' Rājā kahī, 'mērai-sũ kyũ
the-king-with will-be-angry.' By-the-king it-was-said, 'me-with why

rūsō, bhāī? Maĩ khātī ḍaṇḍ^{a}syũ.' Khātī bōlyō,
be-angry, brother? I the-carpenter will-fine.' The-carpenter spoke,

'ma-nai kyũ ḍaṇḍō, bhāī? Maĩ nīm^{a}ṛī kāṭ-gēr^{a}syũ.'
'me why fine, brother? I the-neem-tree having-cut-will-cause-to-fall.'

Nīm^{a}ṛī kahī, 'ma-nai kyũ kāṭō, bhāī? Maĩ
By-the-neem-tree it-was-said, 'me why cut, brother? I

kāg uṛāsyũ.' Kāg kahī, 'ma-nai kyũ
the-crow will-cause-to-fly.' By-the-crow it-was-said, 'me why

uṛāwō, bhāī? Maĩ chiṛī-kō mōtī dēsyũ.'
cause-to-fly, brother? I the-sparrow-of pearl will-give.'

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGṚĪ.

Meaning of name.

The word *Bāgṛī*, or more correctly *Bāgᵃṛī*, literally means the language of the Bāgaṛ country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Ḍhuṇḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgaṛ, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.[1] This Bāgaṛ tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgṛī. The language of Shekhawati, etc., though closely allied to Bāgṛī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgaṛ[2] also appears under the form Bāṅgar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāṅgarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāṅgarū is a form of speech quite different from Bāgṛī. The latter is a dialect of Rājasthānī.

Position in regard to other dialects.

Bāgṛī has to its north Pañjābī, to its east Bāṅgarū, to its south-east Ahīrwāṭī, and to its south and west the Bīkānērī-Shēkhāwāṭī form of Mārwāṛī. It represents Mārwāṛī merging into Pañjābī and Bāṅgarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwāṛī.

Where spoken.

The home of Standard Bāgṛī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Taḥṣīl, in the south of which Bāgṛī is also spoken. In the north of Sirsa we have Pañjābī. Bāgṛī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.[3] Here it has to its north Pañjābī, and to its east Bāṅgarū. The western boundary of Bāṅgarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgṛī immigrants, and the effect of their immigration has been to introduce a decidedly Bāṅgarū element into their Bāgṛī rather than the reverse. True Bāgṛī, as distinguished from Bāṅgarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Niẓāmat of the Jind State. In Loharu the language is Bāgṛī, and so it is in Dadri, except at the eastern end, where it is Bāṅgarū.

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[1] See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

[2] Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakaṛ* or *bakkaṛ*, a goat.

[3] Bāgṛī is here spoken in Sardulgarh-Dhudal in Niẓāmat Anahadgarh; *i.e.*, in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Taḥṣīl.

South, again, of Loharu and Dadri lies the Narnaul Niẓāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwāṭī.

Bāgṛī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Firozpur. An examination of the specimens received shows that it is not a true Bāgṛī, but is rather a mixture of Bīkānērī and Pañjābī. It has none of the peculiar characteristics of Bāgṛī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Bāgṛī and

Shēkhāwāṭī, which is spoken immediately to the south of Bāgṛī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwāṭī area consists of Bāgaṛ country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgṛī, but the dialect which is known as Bāgṛī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bīkānērī Mārwāṛī merging into Jaipurī, while Bāgṛī represents it merging into Pañjābī and Bāṅgarū.

Number of speakers.

The number of speakers of Bāgṛī is estimated to be as follows:—

RAJPUTANA—		
Bikaner		3,000
PANJAB—		
Hissar	271,820	
Anahadgarh of Patiala	13,000	
Loharu	20,139	
Dadri of Jind	19,400	
		324,359
TOTAL ...		327,359

Literature and Authorities.

I know of no literary work written in Bāgṛī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsá District in the Punjáb, 1879-83.* In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Written character.

Some of the specimens of Bāgṛī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

Gramm

The **pronunciation**[1] of Bāgṛī mainly differs from that of the neighbouring Pañjābī and Bāṅgarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cawcaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgṛī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e. g.*, Bāgṛī *ṭābar*, a child, Pañjābī *ṭabbar*, a family; Bāgṛī *ṭībā*, Pañjābī *ṭibbā*, a sandhill; Bāgṛī *kūṭ*, Pañjābī *kuṭṭ*, a bruise. The Mārwāṛī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that ए *ē* is quite commonly written *a*. Thus the suffix गे *gē* (sign of the conjunctive participle) is as often as not written ग *ga*.

[1] Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गो *gō*, which is often written को *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwāṛī, a medial *h* is commonly dropped, as in *kasū̃*, for *kah*^{a}*sū̃*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgṛī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgṛī area which are more under the influence of Pañjābī, Bāṅgarū, or Ahīrwāṭī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgṛī having Pañjābī to its north, and Bāṅgarū and Ahīrwāṭī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgṛī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāṅgarū. I do not propose to give a complete grammar. Bāgṛī closely resembles Mārwāṛī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgṛī of Bikaner as the standard.

Declension.

The **declension** of nouns closely follows Mārwāṛī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwāṛī. Thus :—

	Sing.	Plur.
Nom.	*ghōṛō*, a horse	*ghōṛā*
Obl.	*ghōṛā*	*ghōṛā̃*
Voc.	*ghōṛā*	*ghōṛō*

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāṅgarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōṛē*, *ghōṛā̃*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp māryō*, the father struck; *bāpā̃ māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गै *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū̃* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgṛī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sū̃*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Panjābī and Bāṅgarū is stronger, the use of *gē* increases,

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō, kā, kē, kī.* This again does not affect the pronunciation, which is that of *g.* If *k* is heard in such cases, it is an instance of borrowing from Bāṅgarū.

Instead of *gō, gā, gē, gī*, the true Mārwāṛī forms *rō, rā, rē, rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

		I.	You.
Sing.	Nom.	*hū̃*	*tū̃*
	Agent	*maĩ*	*taĩ*
	Genitive	*mērō*	*tērō*
	Oblique	*ma*	*ta*
Plur.	Nom. & Agent	*mhē*	*thē*
	Genitive	*mhārō, mhā̃-gō*	*thārō, thā̃-gō*
	Oblique	*mhā, mhā̃, mhē*	*thā, thā̃, thē*

Maĩ and *taĩ* are only used in the Agent case, not in the nominative. Thus *hū̃ karū̃*, I do; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this ; *bā*, that. The Hissar forms differ slightly from the Standard Bāgṛī ones. The latter are as follows :—

		This.	That.
Sing.	Nom.	*yō, ō ;* fem. *yā, ā*	*bō ;* fem. *bā*
	Agent	*ī, a, iya*	*bī, ba, uwa*
	Oblique	*ī̃, iya*	*bī̃, uwa*
Plur.	Nom.	*aĩ*	*bai*
	Obl.	*ā̃, in*	*bā̃, bin, un*

The Hissar forms are :—

Sing.	Nom.	*yeh ;* fem. *yā, ā*	*woh ;* fem. *wā.*
	Agent	*ī*	*vī*, fem. *wā̃*
	Obl.	*ī̃*	*vī̃*
Plur.		*ai*	*wai*
		ā̃, in	*wā̃, vin, un*

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā.* It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kuṇ* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā̃* and *kā̃ī̃* for 'what?' *Kū̃hī̃* is 'anything' and *kōī* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	*hū̃*	*hā̃*
2.	*hai*	*hō*
3.	*hai*	*hai*

It will be seen that it follows Mārwāṛī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāṅgarū or Ahīrwāṭī, we have,—

	Sing.	Plur.
1.	*sū̃*	*sā̃*
2.	*sai, sē*	*sō*
3.	*sai, sē*	*san*

The past is—

	Sing.	Plur.
Masc.	*hō*	*hā*
Fem.	*hī*	*hī*

In Hissar and other parts affected by Bāṅgarū and Ahīrwāṭī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	*mārū̃*	*mārā̃*
2.	*mārē*	*mārō*
3.	*mārē*	*mārē*

In Hissar, the third person plural is *mārē̃*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	*mārū̃-hū̃*	*mārā̃-hā̃*
2.	*mārē-hai*	*mārō-hō*
3.	*mārē-hai*	*mārē-hai*

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	*mārē-hō*	*mārē-hā*
Fem.	*mārē-hī*	*mārē-hī*

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hū̃ mārᵃtō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	*mār^{a}syū̃*	*mār^{a}sā̃*
2.	*mār^{a}sī*	*mār^{a}sō*
3.	*mār^{a}sī*	*mār^{a}sī*

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	*mār^{a}śū̃*	*mār^{a}śā̃*
2.	*mār^{a}śī*	*mār^{a}śō*
3.	*mār^{a}śī*	*mār^{a}śan*

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^{a}bō*, *mār^{a}ṇō*, *māraṇ*, to strike.

Present Participle, *mār^{a}tō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-āḷō*, *mār^{a}ṇē-āḷō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgṛī form. *Mārar* is Mārwāṛī and *mār-kar* is Bāṅgarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mārwāṛī compound verbs with *parō* and *warō* occur in Bāgṛī. Thus *parō-gayō*, he went away. *Cf.* pp. 30 and ff.

The Mārwāṛī termination *ṛō* is common with adjectives and participles. Thus *mōṭō-ṛō*, the elder son; *bā̃dhō-ṛō*, fem. *bā̃dhō-ṛī*, tied up; equivalent in meaning to the Hindōstānī *bā̃dhī-huī*.

A common form of the negative is *kō-nī̃*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nī̃*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kūī̃* (*sab-kōī*), all; *kanē*, near, from near, from; *dhōrō̃*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGṚĪ. STATE BIKANER.

कोई माँणस-गा दोय बेटा ह्वा । बाँ-माँय-सूँ ल्होड़किये बाप-नैं कयो क ओ बाबा घर-गे धन-माल-मैं-ता जतो म्हारे बँट आवे जको म-नैं दे-दो । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-नैं बाँट-दियो । थोड़ा-सा दिन पछै ल्होड़कियो बेटो आप-गो सो-धन भेळो कर-गे अलग मुलक-मैं परो-गयो ओर बठे कुमारग-मैं सो-कँई खोय-दियो । सगळो बिगाड़ाँ पछै बीं मुलक-मैं जबरो भारी कूसमो हुवो ओर बो कंगाळ हुय-गयो । ओर बो बीं मुलक-रे रहणे-आळे एक माँणस कने जाय-गे बीं-गे भेळे रहण लागो । ओर बी उव-नैं आप-गा खेताँ-मैं सूर चरावण-बेई हेड्यो । ओर बो सूराँ-गा खावण-गा छोडाँ-सूँ घणी दोरी पेट भराई करतो-ह्वो । ओर बीं-नैं कोई कूँहीं नहीं देतो । जणाँ बीं-नैं चेतो हुयो ओर आप-गे मन-मैं कयो क म्हारे बाप-गे तो घणाई माँणसं है ओर बाँ माँणसाँ-गे रोटी अगाँण-पगाँण पड़ी रहै-है ओर हूँ मरतो मरूँ-हूँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बीं-नैं कसूँ क ओ बाबा मैं भगवान-गे आगे ओर थारे मूँढा-गे पाप कऱ्या-है । जकता अब थारो बेटो कवावण जोगो नहीं रह्यो । पण म-नैं थारे माँणसाँ-मैं एक माँणस बणाय-ले । ओर बो उठ-गे आप-गे बाप कने आयो । बीं-नैं घणी-सारी दूर-सूँ बीं-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमैं जायर बीं-नैं गळा-गे लगायो ओर बाळा लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे मैं पाप कऱ्या-है ओर थारो बेटो बजण जोगो नहीं हूँ । पण बाबे आप-गे माँणसाँ-नैं कयो सगळाँ-सूँ चोखा गाभा ल्याय-गे ईं-नैं पैरावो । ओर ईं-गे हात-मैं मूँदड़ी पैरावो । ओर पगाँ-मैं पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ ईं-बेई क म्हारे ओ बेटो मर-गयो फेरूँ जीयो-है । गूँम-गयो-ह्वो फेरूँ लाधो-है । ओर बै कोड करण लागा ॥

अबार-ताँई उव-रो मोटोड़ो बेटो खेत-मैं ह्वो । जराँ बो घर-नैं आयो ओर घर-गे नेड़ो पूगो तो बी गीत गाँवणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मँइयाँ एक जणे-नैं बुलाय-गे बूझ्यो क ओ के है । जराँ ब बीं-नैं कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कऱ्यो-है ईं-बेई बीं-नैं बो राजी-खूसी मिळ्यो-है । जराँ बो घणो रीसाँणो हुयो ओर घर-मैं बड़णो नहीं चायो । जकता ईं-गो बाप मँनावण-नैं बार आयो ओर मँनायो । जराँ इय बाप-नैं कयो क देखो अता बरस-ताँई मैं तेरो होड़ो कऱ्यो-है । ओर कदेई थारो अण-कयो नहीं कऱ्यो । पण तोही थे म-नैं कदे-ही बकरियो-ही नहीं दियो क हूँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-मैं खोय-दियो जक-रे आवताँ पाण-बीं-गे बेई जीमण कऱ्यो । जराँ बी बीं-नैं कयो क अरे बेटा तूँ तो सदाई म्हारे भेळो है । ओर सो-कुँई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-ह्वो जको फेरूँ जीयो-है । ओर गूँम-भयो-ह्वो जको फेरूँ लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-ह्वो ॥

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGṚĪ. STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōī mā̃ṇas-gā dōy bēṭā hā. Bā̃-mā̃y-sū̃ lhōṛakiyē bāp-nē̃
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to

kayō ka, 'ō bābā, ghar-gē dhan-māl-mē̃-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me

bā̃ṭ āvē, jakō ma-nē̃ dē-dō.' Jakatā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of

bā̃ṭā kar-gē bā̃-nē̃ bā̃ṭ-diyō. Thōṛā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards

lhōṛakiyō bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē̃
the-younger son himself-of all wealth together made-having a-distant country-in

parō-gayō, ōr bathē kumārag-mē̃ sō-kū̃ī khōy-diyō. Sagaḷō
went-away, and there evil-conduct-in everything was-squandered. All

bigāṛā̃ pachhē bī̃ mulak-mē̃ jabarō bhārī kūsamō huwō, ōr bō kaṅgāḷ
on-being-destroyed after that country-in very heavy famine became, and he poor

huy-gayō. Ōr bō bī̃ mulak-rē rahaṇē-āḷē ēk mā̃ṇas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having

bī̃-gē bhēḷē rahaṇ lāgō. Ōr bī uwa-nē̃ āp-gā khētā̃-mē̃
him-of with to-remain began. And by-him him-to himself-of fields-in

sūr charāwaṇ-bēī hēṛyō. Ōr bō sūrā̃-gā khāwaṇ-gā chhōḍā̃-sū̃
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with

ghaṇī dōrī pēṭ bharāī karatō-hō. Ōr bī̃-nē̃ kōī kū̃hī̃ nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not

dētō. Jaṇā̃ bī̃-nē̃ chētō huyō, ōr āp-gē man-mē̃ kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said

ka, 'mhārē bāp-gē tō ghaṇā-ī mā̃ṇas hai, ōr bā̃ mā̃ṇasā̃-gē
that, 'my father-to indeed many-indeed men are, and those men-to

rōṭī agā̃ṇ-pagā̃ṇ paṛī rahai-hai, ōr hū̃ maratō marū̃-hū̃. Sū̃
bread abundantly fallen remains, and I dying dying-am. Therefore

aṭhiyā̃ chāl-gē mhārē bāp kanē jāsū̃, ōr bī̃-nē̃ kasū̃ ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O

bābā, maī̃ Bhagawān-gē āgē ōr thārē mū̃ḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jakᵃtā ab thārō bēṭō kawāwaṇ jōgō nahī̃ rahyō. Paṇ ma-nē̃
Therefore now your son to-be-called fit not (I-) remained. But me
thārē mā̃ṇᵃsā̃-mē̃ ēk mā̃ṇas baṇāy-lē."' Ōr bō uṭh-gē āp-gē
your men-among one man make-for-yourself."' And he arisen-having himself-of
bāp kanē āyō. Bī̃-nē̃ ghaṇī-sārī dūr-sū̃ bī̃-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
Jarā̃ dayā kar-gē bhāg-kar sā̃mē̃ jāyar bī̃-nē̃ gaḷā-gē
Then compassion made-having run-having near having-gone him-to neck-to
lagāyō, ōr bāḷā liyā. Ōr bēṭē kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
bābā, Bhagᵃwān-gē sā̃mᵃnē ōr thārī ā̃khyā̃ āgē maĩ pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
ōr thārō bēṭō bajaṇ jōgō nahī̃ hū̃.' Paṇ bābē āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
mā̃ṇᵃsā̃-nē̃ kayō, 'sagᵃḷā̃-sū̃ chōkhā gābhā lyāy-gē ī̃-nē̃
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
pairāwō; ōr ī̃-gē hāt-mē̃ mū̃dᵃṛī pairāwō, ōr pagā̃-mē̃ pagaṭᵃkhī
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
pairāwō; ōr āpā̃ jīmaṇ jīmā̃, ōr majā karā̃; ī̃-bēī ka, mhārē
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
ō bēṭō mar-gayō, phērū̃ jīyō-hai; gū̃m-gayō-hō, phērū̃ lādhō-hai.'
this son dead-went, again living-is; lost-gone-was, again got-is.'
Ōr bai kōḍ karaṇ lāgā.
And they merriment to-make began.

Abār-tā̃ī uwa-rō mōṭō-rō bēṭō khēt-mē̃ hō. Jarā̃ bō ghar-nē̃ āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
ōr ghar-gē nēṛō pūgō, tō bī gīt gā̃wᵃṇō ōr nāchᵃṇō suṇō.
and house-of near arrived, then by-him song singing and dancing was-heard.
Jarā̃ bī āp-gē mā̃ṇᵃsā̃-mā̃ĩyā̃ ēk jaṇē-nē̃ bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
būjhō ka, 'ō kē hai?' Jarā̃ ba bī̃-nē̃ kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
tērō bhāī āyō-hai, ar tērē bāp jīmaṇ karyō-hai, ī̃-bēī bī̃-nē̃
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
bō rājī-khūsī milyō-hai.' Jarā̃ bō ghaṇō risā̃ṇō huyō, ōr ghar-mē̃
he safe-sound got-is.' Then he very angry became, and the-house-in
baṛᵃṇō nahī̃ chāyō. Jakᵃtā ī̃-gō bāp mā̃ṇāwaṇ-nē̃
to-enter not it-was-wished. Then him-of the-father remonstrating-for
bār āyō, ōr mānāyō. Jarā̃ iya bāp-nē̃ kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
ka, 'dēkhō, atā baras-tā̃ī maĩ tērō hīṛō karyō-hai; ōr kadē-ī
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī̃ karyō. Paṇ tō-hī thē ma-nē̃ kadē-hī

your disobeying not was-done. But nevertheless by-you me-to ever-even

bak^{a}riyō-hī nahī̃ diyō ka hū̃ mhārē mīt^{a}rā̃-gē sā̃gē khūsī

a-kid-even not was-given that I my friends-of with rejoicing

kar^{a}tō. Paṇ thārō ō bēṭō, jakē thārō dhan-māl rā̃ḍā̃-gē

might-have-made. But your this son, by-whom your possession harlots-of

sā̃gē kumārag-mē̃ khōy-diyō, jaka-rē āw^{a}tā̃ pāṇ bī̃-gē

with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of

bēī jīmaṇ karyō.' Jarā̃ bī bī̃-nē̃ kayō ka, 'arē bēṭā,

for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,

tū̃ tō sadā-ī mhārē bhēḷō hai. Ōr sō-kū̃ī mhārē kanē

thou indeed ever-indeed of-me with art. And everything of-me near

hai, jakō tērō-ī hai. Ō tērō bhāī mar-gayō-hō, jakō phērū̃

is, that thine-even is. This thy brother dead-gone-was, he again

jīyō-hai; ōr gū̃m-gayō-hō, jakō phērū̃ lābhō-hai; jak^{a}tā rājī huṇō

living-is; and lost-gone-was, he again got-is; therefore happy to-become

ōr kōḍ karaṇ chāhījē-hō.'

and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGṚĪ. STATE BIKANER.

एक राजा थो । वीँ एक साहुकार कने दस पाँच क्रोड़ रुपैयो देखिओ और सुणो । वीँ राजा-गे मन-में एसी-क आई कि ईं-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सूँ लेणा चाहीजे कि ईं-हूँ बुरो बी मालूम न देवे । वीँ राजा वीँ साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज म्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कह्यो कि छे महीने-में चाराँ चीज हाजिर करशूँ । वीँ-सूँ राजा इकरार-नामा लिखवा-लीयो कि छे महीनि-में हाजिर न करूँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ताँ-नै कानी-कानी कागज दीया कि किह्याँ भाउ मिळै ऐ चाराँ चीज खरीद-कर भेजू देओ गुमाश्ताँ बुतेरी ढूँड करी लाधी नहीँ । गुमाश्ताँ उलटो जवाब सेठ-नै लिख-दीयो कि इठे किह्याँ भाउ ऐ चीजाँ लाधी नहीँ और न कोई इठे इन्हाँ चीजाँ-नूँ जानै-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँईँ जाबता करीजे । धन तो राजा ले-लेशी । भँडो ढाळो होशी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँईँ एसो फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किह्याँ बताऊँ । लुगाई हठ पकड़-लीयो । हूँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ताँ कने लिखा-था । सो गुमाश्ताँ जवाब दे भेज्यो-है । चाराँ चीज न द्याँगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँईँ म्हारो धन ले-लेशी । ऐ चाराँ चीजाँ म्हे म्हारे बाप कने ल्याई-थी । म्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में अरजी कर-देओ कि आप म्हारा-सूँ काँईँ चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कह्यो कि राजा-जी आप-री कोई मुतबर बाँदी भेज-देवे तो हूँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-नै दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईँ ढाले चार बेर हरकारो गयो अर चार हेळाँ आयो । पछे साहुकार-बची आई । हात-में एक थाळ ल्याई । एक दूध-गो कटोरो थाळ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बची तूँ म्हारी धरम-गी पुत्ती है । वोह चीज पछे देओ । येह काँईँ कियो येह बता म्हा-नै । वाँ कह्यो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कह्यो बधे-ही बधे सो वोह तृष्णा है । बधी-ही चळी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है। और घटे और बधे सो वोह सृष्टि है। राजा पूछी येह तैँ काँईँ कह्यो। बोली आप-री कचहरी-मैँ बैठ्यो कोई गधो है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कह्यो कि क्रोड़-पती-गे घर-सूँ बीरबानी कचहरी-मैँ किह्याँ आ सके। और आप बचो हो सो दूध पीओ। दूसराँ मालिक हो। हूँ आप-नै कह नहीँ सकती। म्हारै पीहर-गै राजवाड़-में पधारो। तो आप-नै बी डाँगर बतावे।

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGṚĪ. DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vĩ ēk sāhukār kanē das pã̄ch krōṛ rupaiyō
A king was. By-him a merchant near ten five crores rupee

dēkhiō aur suṇyō. Vĩ rājā-gē man-mẽ̄ ēsī-k āī ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,

'ĩ-rā rupaiyā khōs^{a}ṇā chāhījē. Ēsī taj^{a}wīj-sū̃
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by

lēṇā chāhījē ki ĩ-hū̃ burō bī mālūm na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not

dēvē.' Vĩ rājā vĩ sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned

sāhukār-nai ēsī phar^{a}māī ki, 'chār chīj mhē-nū̃ paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.

Ēk tō ghaṭē-hī ghaṭē. Ēk badhē-hī badhē. Ēk
One verily decreases-verily decreases. One increases-verily increases. One

ghaṭē na badhē. Ēk ghaṭē aur badhē.' Sāhukār ik^{a}rār
decreases not increases. One decreases and increases.' By-the-merchant promise

karyō ki, 'chhē mahīnē-mẽ̄ chārā̃ chīj hājir kar^{a}sū̃.'
was-made that, 'six months-in the-four things present I-will-make.'

Vĩ-sū̃ rājā ik^{a}rār-nāmā likh^{a}wā-liyō ki, 'chhē mahīnē-mẽ̄
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in

hājir na karū̃, tō mērē ghar-mā̃hī jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of

hōyō.' Ik^{a}rār likh sāhukār ghar-mẽ̄ gayō.
became.' Bond having-written the-merchant house-in went.

Gharā̃ jā, gumāśtā̃-nai kānī-kānī kāgaj dīyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,

'kihyā̃ bhāu milai, ai chārā̃ chīj kharīd-kar bhēj-dēō.'
'at-whatever rate they-may-be-got, these four things purchased-having send.'

Gumāśtā̃ butērī ḍhū̃ḍ karī, lādhī nahĩ. Gumāśtā̃
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents

ul^{a}ṭō jawāb sēṭh-nai likh-dīyō ki, 'iṭhē kihyā̃ bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chījā̃ lādhī nahī̃, aur na kōī iṭhē inhā̃ chījā̃-nū̃ jānai-hai.'
things are-got not, and not any-one here these things knows.'

Sāhukār-nai baṛō bhārī phikar hōyō, 'ab kā̃ī jāb^{a}tā karījē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēśī. Bhū̃ḍō ḍhāḷō hōśī.'
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāī bōlī, 'thā̃-nū̃ kā̃ī ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety

hai, sēṭh-jī? Sō mhā̃-nai tō batāō.' Sēṭh kahaṇ lāgyō,
is, banker-sir? That me-to indeed explain.' The-banker to-say began,

'lugāī-gē kibyā̃, batāū̃?' Lugāī haṭh pakaṛ-līyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū̃ tō pūchhā̃-hī rah^{a}śū̃.' Sēṭh-jī hār-kar batāwaṇ
'I indeed in-asking-verily will-remain.' The-banker given-up-having to-explain

lāgyō. 'Chār chīj Bād^{a}śāh mā̃gī-hai. Sō gumāśtā̃ kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near

likhā-thā. Sō gumāśtā̃ jawāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā̃ chīj na dyā̃gā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government

lē-lēśī.' Sāhukār^{a}ṇī bōlī ki, 'ā̃ chījā̃ khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for

rāj kā̃ī mhārō dhan lē-lēśī? Ai chārā̃ chījā̃
the-Government why my wealth will-take-for-itself? These four things

mhē mhārē bāp kanē lyāī-thī. Mhārā bug^{a}chā-mē̃ bā̃dhō-ṛī
I my father from-near brought-had. My bundle-in tied

paṛī hai. Rāj mā̃g^{a}śī, dē-dēśā̃.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant

ēsī kahī, 'mhā-nai ā̃khyā̃ dikhāō.' Sāhukār^{a}ṇī ēsī
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such

kahī ki, 'jāō thē rāj-mē̃ ar^{a}jī kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour

mhārā-sū̃ kā̃ī chījā̃ mā̃gī. Ēsī ēsī chīj tō lugāyā̃-rē
me-from why the-things were-asked-for. Such such things indeed women-of

kanē lādh-jāwē."'
near are-obtained."'

Rājā āp-rē man-mē̃ ēsī bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed

sōch-samajh bāt kahī-thī. Paṇ ēsī chīj lugāyā̃-kanē
having-thought (-and)-understood word said-was. But such things women-near

lādh-jāwē̃, tō lugāī bulāō.' Rājā sāhukār-gī lugāī-nai
are-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for

har^{a}kārō bulāwaṇ bhējyō. Sāhukār^{a}ṇī kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,

'rājā-jī āp-rī kōī mut^{a}bar bā̃dī bhēj-dēwē, tō hū̃
'His-Majesty his-own some trustworthy female-slave may-send, then I

bā̃dī-nū̃ dē-dēśū̃. Bā̃dī rānī-nai dē-dēśī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.

Rānī rājā-nai dē-dēśī.' Rājā na mānī. Ī̃
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this

ḍhālē chār bēr har^{a}kārō gayō, ar chār hēḷā̃ āyō.
manner four times the-messenger went, and four times came(-back).

Pachhē sāhukār-bachchī āī. Hāt-mē̃ ēk thāḷ lyāī. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A

dūdh-gō kaṭōrō thāḷ-māhī rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a

dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā̃-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of

āgē, aur ghās bī ahal-kārā̃-gē āgē, dūdh-gō bāṭ^{a}kō rājā-jī-gē
before, and grass also the-officials-of before, milk-of dish His-Majesty-of

āgē dhar-dīyō. Rājā ēsī phar^{a}māī ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,

tū̃ mhārī dharam-gī puttrī hai. Woh chīj pachhē dēō.
thou my religion-of daughter art. Those things afterwards give.

Yeh kā̃ī kiyō, yeh batā mhā-nai.' Wā̃ kahyō,
This what is-done, this explain me-to.' By-her it-was-said,

'ann-dātā, pah^{a}lā̃ āp-rī chīj lē-lēō. Pachhē batāū̃gī.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.

Āp pūchhō-thō ki, "ēk ghaṭē-hī ghaṭē." Woh
By-Your-Honour asked-it-was that, "one decreases-verily decreases." That

tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-verily

badhē," sō woh trishṇā hai. Badhī-hī chaḷī-jāē. Aur "ēk
increases," so that ambition is. Increasing-verily it-goes-on. And "one

ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and

badhē," sō woh srishṭi hai.' Rājā pūchhī, 'yeh taĩ
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee

kā̃ī karyō?' Bōlī, 'āp-rī kachah^{a}rī-mē̃ baiṭhyō kōī
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one

gadhō hai, kōī ghōṛō hai, kōī ḍā̃gar hai, ki kōī
ass is, some-one horse is, some-one beast is, because by-any-one

ō na kahyō ki, "krōṛ-patī-gē ghar-sū̃ bīr^{a}bānī kachah^{a}rī-mē̃
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā̃ ā sakē." Aur āp bachchō hō, sō dūdh pīō. Dūs^{a}rā̃
how come can." And Your-Honour baby is, so milk drink. Besides

mālik hō, hū̃ āp-nai kah nahī̃ sak^{a}tī. Mhārē pīhar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of

rāj^{a}wāṛ-mē̃ padhārō. Tō āp-nai bī ḍā̃gar batāwē.'
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (*a*) a thing which is ever decreasing; (*b*) a thing which is ever increasing; (*c*) a thing which neither decreases nor increases; and (*d*) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask *me* for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, 'Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'[1] Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

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[1] Here there is a pun. The Hindī *ghaṭᵃnā baṛhᵃnī* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दो बेटा छा । वाँ-मैँ-सूँ छोटक्यो आप-का बाप-नै खई दादा-जी धन-मैँ-सूँ जो बाँटो म्हारै बाँटै आवै सो मूँ-नै द्यो । वो आप-को धन वाँ-नै बाँट दीनू । थोड़ा-ई दिना पाछै छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मैँ चल्यो-गयो अर ऊँडै कुगैलाँ चालर आप-को । धन उड़ा-दीनू । ऊँ-नै सब-क्यूँ उड़ा-दीयाँ पाछै ऊँ देस-मैँ एक बड़ो काळ पड्यो अर वो व्है-गो कँगाळ । वो गयो अर ऊँ देस-का रैवाह्वाळाँ-मैँ-सूँ एक जणा-कै रैबा लग्गो । वो ऊँ-नै सूर चराबा-नै आप-का खेताँ-मैँ खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरबा-नै राजी छो । ऊँ-नै कोई-ई आदमी को-देतो-नै । अब ऊँ-की अक्कल ठिकाँणै आई । जिद वो बोल्यो अक म्हारा बाप-का नरा मँजूराँ कनै अतरो छै-क वै आप खा-ले अर ओर पाछो पटक-ले अर मैँ भूकाँ मरूँ । मैँ ऊठस्यूँ अर म्हारा बाप कनै जास्यूँ अर ऊँ-नै खैस्यूँ अक दादा-जी मैँ पणमेसर-को पाप कर्यो-छै अर थाँकै आगै पाप कर्यो-छै अर अब ईँ लायक कोनै अक थाँ-को बेटो बाजूँ । मूँ-नै भी थाँ-का मँजूराँ-मैँ एक मँजूर राख-ल्यो । वो ऊठ्यो अर आप-का बाप कनै आयो । ऊँ-नै दूर-सूँ आतो देख्यो-र बाप-नै दया आ-गई । वो भागर ऊँ-नै गलै लगायो अर ऊँ-सूँ हेत कर्यो । बेटो बाप-नै खई दादा-जी मैँ पणमेसर-को पाप कर्यो-छै अर थाँ-कै आगै पाप कर्यो-छै अर अब मैँ ईँ लायक कोनै अक थाँ-को बेटो बाजूँ । पण बाप आप-का आदम्याँ-नै खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर ऊँ-नै पैरावो । ऊँ-का हाताँ-मैँ बीँटी पैरावो अर पगाँ-मैँ जूत्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करबा लाग्या ॥

ऊँ-को बड़ो बेटो खेत-मैं छो। वो आयो अर घर-के कनैसीक पौँछ्यो। जिद नाचबो गाबो अर बजाबो सुण्यूँ। वो आदम्याँ-मैं-सूँ एक-नै बुलायो अर ऊँ-नै पूछी अक ये काँईं बाताँ व्है-छै। वो ऊँ-नै खई-क थारो भाई आयो छै। जीँ-सूँ थारो बाप जीमण कर्‍यो-छै क्योंक ऊँ-कनै वो नीँकाँ भळाँ आ-गयो। वो रोस व्है-गयो अर माँईँ-नै क्रो-गयो-नै। ईँ-सूँ ऊँ-को बाप बाराँ-नै आयो अर ऊँ-नै मनायो। वो जुवाब देर आप-का बाप-नै खई-क देख याँ अतरा बरसाँ-सूँ मैं थारी ठैळ करूँ-छूँ अर थारो खैबो कदेई को-नाख्यो-नै। तौ-बी तू मूँ-नै तो एक बकरा-को बच्चयो भी कदे को-दीनू-नै-क मैं म्हारा साती भायळाँ-नै लेर कुसी करतो। पण थारा ईँ बेटा-नै आताँ-ईँ जो थारो धन राँडाँ-मैं उड़ा-दीनू तू ऊँ-के-ताँईं जीमण कर्‍यो। वो ऊँ-नै खई बेटा तू सदा म्हारी साथ छै। ज्यो-क्यूँ म्हारै कनै छै सो थारो-ई छै। कुसी करबो अर राजी व्हैबो व्हैती बात-ई छी क्योंक यो थारो भाई मर-गयो छो सो फेर जीयायो अर गुम गयो छो सो लाद्यायो-छै॥

[No. 23.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk janā-kai dō bēṭā chhā. Wā̃-maĩ-sū̃ chhōṭ^{a}kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own

bāp-nai khaī, 'dādā-jī, dhan-maĩ-sū̃ jō bā̃ṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my

bā̃ṭai āwai, sō mū̃-nai dyō.' Wō āp-kō dhan wā̃-nai bā̃ṭ-dīnū.
in-share comes, that me-to give.' He his-own wealth them-to divided.

Thōṛā-ī dinā pāchhai chhōṭ^{a}kyō bēṭō sab sōr-samēṭar dūr
A-few-indeed days after younger son all gathering far

par-dēs-maĩ chalyō-gayō, ar ū̃ḍai kuggailā̃ chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own

dhan uṛā-dīnū. Ū̃-nai sab-kyū̃ uṛā-dīyā̃ pāchhai ū̃
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that

dēs-maĩ ēk baṛō kāḷ paṛyō, ar wō whai-gō kā̃gāḷ. Wō gayō ar
country-in a great famine fell, and he became poor. He went and

ū̃ dēs-kā raibāhāḷā̃-maĩ-sū̃ ēk janā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him

ū̃-nai sūr charābā-nai āp-kā khētā̃-maĩ khinātō. Sūr jō pāt^{a}rā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks

khāy-chhā wā̃-sū̃ wō āp-kō pēṭ bhar^{a}bā-nai rājī chhō.
eating-were them-from he his-own belly filling-for pleased was.

Ū̃-nai kōī-ī ād^{a}mī kō-dētō-nai. Ab ū̃-kī akkal ṭhikā̃ṇai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place

āī. Jid wō bōlyō ak, 'mhārā bāp-kā narā mā̃jūrā̃-kanai
came. Then he said that, 'my father-of many labourers-with

at^{a}rō chhai-'k wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and

maĩ bhūkā̃ marū̃. Maĩ ūṭh^{a}syū̃ ar mhārā bāp-kanai jāsyū̃,
I in-hunger die. I will-arise and my father-near I-will-go,

ar ū̃-nai khaisyū̃ ak, "dādā-jī, maĩ Paṇ^{a}mēsar-kō pāp
and him-to I-will-say that, "O-father, by-me God-of sin

karyō-chhai, ar thā̃-kai āgai pāp karyō-chhai, ar ab ī̃
done-has-been, and you-of before sin done-has-been, and now this

lāyak kōnai ak thā̃-kō bēṭō bājū̃. Mū̃-nai bhī thā̃-kā
worthy (am-)not that your son I-may-be-called. Me-to also your

mā̃jūrā̃-maĩ ēk mā̃jūr rākh-lyō."' Wō ūṭhyō ar āp-kā
labourers-among one labourer keep."' He arose and his-own

bāp-kanai āyō. Ū̃-nai dūr-sū̃ ātō dēkhyō-'r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to

dayā ā-gaī. Wō bhāgar ū̃-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and

ū̃-sū̃ hēt karyō. Bēṭō bāp-nai khaī, 'dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, 'O-father,

maĩ Paṇ^{a}mēsar-kō pāp karyō-chhai, ar thā̃-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin

karyō-chhai, ar ab maĩ ī̃ lāyak kōnai ak thā̃-kō bēṭō
done-has-been, and now I this worthy (am-)not that your son

bājū̃.' Paṇ bāp āp-kā ād^{a}myā̃-nai khaī-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,

'chhōkhā-sū̃ chhōkhā lattā lyāwō ar ū̃-nai pairāwō; ū̃-kā hātā̃-maĩ
'good-than good clothes bring and him-to clothe; his hands-on

bī̃ṭī pairāwō, ar pagā̃-maĩ jūtyā̃ pairāwō. Ar āpā̃
a-ring place, and feet-on shoes put. And let-us-all

khā̃wā̃ pīwā̃ ar kusī karā̃; kyō̃k yō mhārō bēṭō mar-gayō-
eat drink and merriment make; because this my son dead-

chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And

wai kusī kar^{a}bā laggyā.
they merriment to-make began.

Ū̃-kō baṛō bēṭō khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisīk
His elder son field-in was. He came and house-of near

paũchhyō, jid nāch^{a}bō gābō ar bajābō suṇyū̃. Wō ād^{a}myā̃-
reached, then dancing singing and playing he-heard. He men-

maĩ-sū̃ ēk-nai bulāyō ar ū̃-nai pūchhī ak, 'yē kā̃ĩ bāṭā̃
among-from one-to called and him-to asked that, 'these what things

whai-chhai?' Wō ū̃-nai khaī-'k, 'thārō bhāī āyō-chhai,
are-being-done?' He him-to said-that, 'thy brother come-is,

jī̃-sū̃ thārō bāp jīmaṇ karyō-chhai; kyō̃k ū̃-kanai wō nīkā̃-
which-for thy father a-feast has-made; because him-to he safe-and-

bhaḷā̃ ā-gayō.' Wō rōs whai-gayō, ar mā̃ĩ-nai kō-gayō-nai. Ī̃-sū̃
sound came.' He angry became, and within went-not. This-for

ũ̃-kō bāp bārā̃-nai āyō, ar ũ̃-nai manāyō. Wō
his father outside came, and him-to persuaded. He

juwāb dēr āp-kā bāp-nai khaī-'k, 'dēkh, yā̃ at^{a}rā bar^{a}sā̃-
answer giving his-own father-to said-that, 'behold, these so-many years-

sū̃ maĩ thārī ṭhaiḷ karũ̃-chhũ̃, ar thārō khaibō kadē-ī kō-nākhyō-
from I thy service am-doing, and thy order ever broke-

nai; tau-bī tū mũ̃-nai tō ēk bak^{a}rā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever

kō-dīnū-nai-'k maĩ mhārā sātī-bhāy^{a}ḷā̃-nai lēr kusī
gavest-not-that I my companions-and-friends having-taken merriment

kar^{a}tō; paṇ thārā ī̃ bēṭā-nai ātā̃-ī̃, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth

rā̃ḍā̃-maĩ uṛā-dīnū tū ũ̃-kai-tā̃ĩ jīmaṇ karyō.' Wō ũ̃-nai
harlots-among wasted thou him-for a-feast made.' He him-to

khaī, 'bēṭā, tū sadā mhārī sāth chhai; jyō-kyũ̃ mhārai-kanai
said, 'son, thou always me with art; whatever me-near

chhai sō thārō-ī chhai. Kusī kar^{a}bō ar rājī whaibō
is that thine-alone is. Merriment to-make and pleased to-be

whaitī bāt-ī chhī; kyõk yō thārō bhāī mar-gayō
becoming (proper-)thing-verily was; because this thy brother dead-

chhō, sō phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छो । अर ऊँ-कै दो बेटा छा । भगवान-की असी मरजी हुईस वो राजा बेटा बाळक छा जिदी मर-गयो । मरती भगत आप-का छोटा भाई-नै बुलार आप-का दोन्यूँ बाळकाँ-की अर आप-की राँणी-की सरम ऊ-नै घाल गयो अर या खै-गयो अक ये दोन्यूँ काम-काज-मैँ नै समजै जित्तै काम-काज राज-को तू करबो करजे । अर ये स्याँणा समँजणा व्है-जाय जिद याँ-को राज-पाट याँ-नै समझा-दीजे । सो राजा-नै मर्याँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक व्है-गो । थोड़ा-सा दिनाँ पाछै यो आप-का मन-मैँ बिचारी-अस ये दोन्यूँ भतीजा बड़ा व्है-जायला तो राज-पाट आपणा हात-सूँ खुस-जायलो । जै व्है तो याँ-नै पैली-ई मरा-नँखाबा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-नै बुलायो अर ऊँ-नै लालच देर या खई-अस, तू याँ दोन्यूँ छोराँ-नै मार-नाँख । नाई हाँमळ तो भर-लीनी पण मन-मैँ घणू-ईँ पिस्तावै । अर ऊँ काका-का कैबा-सूँ छैर-का राछ करार वाँ दोन्याँ-की सँवार करबा-नै रणवास-मैँ गयो । वै दोन्यूँ भाई सँवार कराबा-नै आया । जिद नाई राछ पेटी-मैँ-सूँ काड़र मेल्या अर रोबा लाग गयो जिद राँणी खई अरे भाई खवास तू क्याँ रोवै-छै । राजा-जी मर-गया तो पछा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-मैँ ये बी राजा व्है-जायला । नेवगी बोल्यो म्हाराज मैँ ईँ बात-सूँ कोनै रोऊँ । मैँ औरी बात-सूँ रोऊँ-छूँ । राँणी पूछी-स वा काँईँ बात छै जीँ-सूँ तू रोवै-छै । नेवगी खई अक म्हाराज याँ कँवराँ-का काका-जी मूँ-नै याँ दोन्याँ-नै मारबा-कै-ताँईँ छैर-का राछ दीना-छै । अर या खई छै-क तू याँ दोन्याँ-नै मार-नाँख । सो म्हाराज मूँ-सूँ तो मार्या, को-जाय-नै । म्हारै तो ये-ई राजा छै । सो मैँ ईँ बात-सूँ रोऊँ-छूँ । राँणी खवास-नै तो पाँच म्हौर देर बिदा-कर-दीयो अर आप बिचारी-अस अब ऐँडै रैबा-को धरम कोनै । जै व्है तो याँ दोन्याँ-नै लेर कोड़ी-नै चळी चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD). JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō. Ar ū̃-kai dō bēṭā chhā. Bhag^{a}wān-kī asī
One king was. And him-to two sons were. God-of such

mar^{a}jī huī-'s wō rājā bēṭā bāḷak chhā jidī mar-gayō. Mar^{a}tī
will became-to-him that king sons children were then he-died. Dying

bhagat āp-kā chhōṭā bhāī-nai bulār āp-kā dōnyū̃ bāḷ^{a}kā̃-kī
time his-own younger brother-to having-called his-own both children-of

ar āp-kī rā̃ṇī-kī saram ū̃-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said

ak, 'yē dōnyū̃ kām-kāj-maĩ nai sam^{a}jai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties

rāj-kō tū kar^{a}bō-kar^{a}jē. Ar yē syā̃ṇā samā̃j^{a}ṇā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,

jid yā̃-kō rāj-pāṭ yā̃-nai sam^{a}ḷā-dījē.' Sō rājā-nai maryā̃ pāchhai
then them-of throne them-to make-over.' So the-king-to dying after

yō-ī kām-kāj karai, ar sārā rāj-pāṭ-kō kulā̃kul yō-ī mālik
he-alone works-duties does, and entire throne-of complete he-alone master

whai-gō. Thōṛā-sā dinā̃ pāchhai yō āp-kā man-maĩ bichārī-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,

'yē dōnyū̃ bhatījā baṛā whai-jāy-lā, tō rāj-pāṭ āp^{a}ṇā hāt-sū̃
'these two nephews big will-become, then the-throne our hand-from

khus-jāy-lō. Jai whai, tō yā̃-nai pailī-ī marā-nākhābā-kō
will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for

upāy karā̃.' Sō wō yā bāt bichārar ghar-kā nāī-nai
device let-us-make.' So by-him this thing having-considered house-of barber-to

bulāyō, ar ū̃-nai lālach dēr yā khaī-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,

'tū yā̃ dōnyū̃ chhōrā̃-nai mār-nā̃kh.' Nāī hā̃maḷ tō bhar-līnī,
'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,

paṇ man-maĩ ghaṇū-ĩ pistāwai. Ar ū̃ kākā-kā kaibā-sū̃ jhair-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā̃ dōnyā̃-kī sā̃wār karᵃbā-nai raṇᵃwās-maĩ
implements having-got-made them both-of hair-cutting doing-for female-apartments-in

gayō Wai dōnyū̃ bhāī sā̃wār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When

nāī rāchh pēṭī-maĩ-sū̃ kāṛar mēḷyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and

rōbā lāg-gayō, jid rā̃ṇī khaī, 'arai bhāī Khawās,[1] tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou

kyō̃ rōwai-chhai? Rājā-jī mar-gayā, tō paṛyā-mar-jāwō. Nārā̃ṇ karī,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,

tō thōṛā-sā dinā̃-maĩ yē bī rājā whai-jāy-lā.' Nēwᵃgī bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,

'Mhārāj, maĩ ī̃ bāt-sū̃ kō-nai rōū̃. Maĩ aur-ī bāt-sū̃
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from

rōū̃-chhū̃.' Rā̃ṇī pūchhī-'s, 'wā kā̃ī bāt chhai jī̃-sū̃
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from

tū rōwai-chhai?' Nēwᵃgī khaĩ ak, 'Mhārāj, yā̃
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these

kā̃warā̃-kā kākā-jī mū̃-nai yā̃ dōnyā̃-nai mārᵃbā-kai-tā̃i jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements

dīnā-chhai, ar yā khaī-chhai-'k, "tū yā̃ dōnyā̃-nai mār-nā̃kh."
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."

Sō, Mhārāj, mū̃-sū̃ tō māryā kō-jāy-nai. Mhārai tō yē-ī
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily

rājā chhai. Sō maĩ ī̃ bāt-sū̃ rōū̃-chhū̃.' Rā̃ṇī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then

pā̃ch mhaur dēr bidā-kar-dīyō, ar āp bichārī-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-

as, 'ab aĩḍai raibā-kō dharam kō-nai. Jai whai, tō yā̃
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these

dōnyā̃-nai lēr kauṛī-nai chaḷī-chālū̃.'
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

[1] The word *khawās* or *khuwās* (خواص), a confidential servant, is employed in Jaipurī to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(*The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.*)

JAIPURĪ (TŌRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwātī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwātī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwātī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aĩ* or *aũ*. Its plural oblique base is *ā̃*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā̃*, or *baĩ*. The obl. sing. is *bai*, *baĩ*, or *bī̃*, and the oblique plural is *bā̃*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaĩ*, or *jī̃*; nom. pl. and obl. pl. *jakā̃*.

The interrogative pronoun *kuṇ*, who? has an obl. sg. *kaĩ*. *Kē*, obl. sg. *kyā̃*, is 'what'? *Kōī* or *kayō* is 'any,' with an obl. sg. *kaĩ*.

Jaṇā̃ is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mārᵃtū*, one who strikes. The future takes *gō*, as in *mārū̃-gō*, I will strike. We may note the irregular causal verb, *pāyᵒbō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀṬĪ). JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी छो सिंदी-को राजा। सो सिंदी-का राज-मैँ मेड़ता-का पिंडताँ मे बाँदियो । जद सात बरस ताँणी मे कोन्यै बरस्यो जको देस हुतळ फुतळ व्है-गयो। काळ पड़ गयो । जद कैंबाळा कह -अस थाँ-कै तो सिंदी-का राज-मैँ मेड़ता-का पिंडताँ मे बाँदियो-अस । हिरणाँ-की डार छै जीँ-मैँ किसतूख्यो हिरण छै । बीँ-कै सींगड़ी-कै मे बाँदियो । जको बीँ हिरण-नै मारो जद थारा राज-मैँ मे बरसै । सो राजा हज्जारूँ घोड़ो लेर हिरणाँ-की गैल दिया-छै । सो घोड़ा थागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर बो किसतूख्यो हिरण अर राजा कोई सैकड़ी कोस चक्या-गया । सो हिरण थाकर ऊबो रै-गयो । जणाँ राजा हिरण-नै मार-गेख्यो । सो सात बरस-को आसूदो छो सो मूसळ धार मे आर पड़्यो । सो राजा मे-को माख्यो घोड़ा-का हाँना-कै चिप-गयो । थाक्योड़ो तो छो-ई राजा । सो राजा नै सुरत नईँ अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँईँ एक हीर-की ढाँणी छी । सो मिनखाँ-की बोली सुणर घोड़ो बीँ हीर-की ढाँणी कनै आर खड़ो रह्यो अर हीँस्यो । जणाँ हीर कही रै घोड़ो सो काँईँ हीँस्यो । बाराँ-नै देखाँ। कँवाड़ खोळर देखो । सो दो च्यार जणाँ आर देखै तो घोड़ा-का हाँना-कै एक मानबी चिप-रह्यो-छै । सो बीँ-नै उतार माँईँ-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बीँ-नै सुवाण दियो । रूई मैँ डपटर सुवाण दियो । सो आदेक रात-को बीँ-कै निवाँच बापख्यो । सो बीँ खावा-नै माँग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर बो ऊठ्यो-ई। जणाँ तम्मा हम्मा सबी पूछ्यो । तू कुण छै । खटे को छै । खटे आयो छै । जणाँ बीँ खयो सिंदी-को तो मैँ राजा छूँ । फूलजी भाटी मेरो नाँव छै ॥

[No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TŌRĀWĀṬĪ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phūl-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-maĩ Mēṛ^{a}tā-kā
Phul-ji Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of

piṇḍatā̃ mē bā̃diyō. Jad sāt baras tā̃ṇī mē kōnyai bar^{a}syō,
by-pandits rain was-tied-up. Then seven years during rain not rained,

jakō dēs hutaḷ-phutaḷ whai-gayō, kāḷ paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then

kaibāḷā kahī-as, 'thā̃-kai tō Sindī-kā rāj-maĩ
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in

Mēṛ^{a}tā-kā piṇḍatā̃ mē bā̃diyō-as. Hir^{a}ṇā̃-kī ḍār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,

jĩ-maĩ kis^{a}tūryō hiraṇ chhai. Bĩ-kai sĩg^{a}ṛī-kai mē bā̃diyō. Jakō bĩ
which-in musk deer is. It-of horn-to rain was-tied. So that

hiraṇ-nai mārō. Jad thārā rāj-maĩ mē bar^{a}sai.' Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king

hajjārū̃ ghōṛō lēr hir^{a}ṇā̃-kī gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses

thāg^{a}tā-gayā, jē ghōṛā raitā-gayā ar hiraṇ bī
became-tired, so-that the-horses remained(-behind) and the-deers also

raitā-gayā. Sō ōr tō rai-gayā, ar bō kis^{a}tūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer

ar rājā kōī saik^{a}ṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still

rai-gayō. Jaṇā̃ rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So

sāt baras-kō āsūdō chhō, sō mūsaḷ dhār mē ār paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.

Sō rājā mē-kō māryō ghōṛā-kā hā̃nā-kai chip-gayō. Thākyō-ṛō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-ī rājā. Sō rājā-nai surat naĩ, ar ghōṛā-nai
was-verily the-king. So the-king-to consciousness was-not, and the-horse-to

surat. Jō-kōī ujāṛ-bēgān-kai mãĩ ēk hīr-kī ḍhãṇī chhī. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So

min^{a}khã-kī bōlī suṇar ghōṛō bĩ hīr-kī ḍhãṇī kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come

kharō rahyō ar hĩsyō. Jaṇã hīr kahī, 'rai, ghōṛō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse

sō kãĩ hĩsyō ? bārã-nai dēkhã. Kãwāṛ khōḷar dēkhō.'
that what neighed ? outside-to let-us-see. The-door having-opened see.'

Sō dō chyār jaṇã ār dēkhai, tō ghōṛā-kā hãnā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a

mān^{a}bī chip-rahyō-chhai. Sō bĩ-nai utār mãĩ-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.

Ghōṛā-nai ghās dāṇū dē-diyō. Bĩ-nai suwāṇ-diyō. Rūī-maĩ
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in

ḍap^{a}ṭar suwāṇ-diyō. Sō ādēk rāt-kō bĩ-kai niwãch bāp^{a}ryō.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.

Sō bĩ khābā-nai mãgyō. Sō jāṭ-kī bēṭī āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own

mā-kanai-sũ dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink

suwāṇ-diyō. Phēr sũwār huyō-'r bō uṭhyō-ī. Jaṇã
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then

tammā-hammā sab-ī pūchhyō, 'tū kuṇ chhai ? Khaṭē-kō chhai ?
'you-we' by-all-even it-was-asked, 'thou who art ? Where-of art-thou ?

Khaṭē āyō-chhai ?' Jaṇã bĩ khayō, 'Sindī-kō tō maĩ
Whence come-art-thou ?' Then by-him it-was-said, 'Sindh-of indeed I

rājā chhũ. Phūl-jī Bhāṭī mērō nãw chhai.'
king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀṬHAIṚA).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangaṛh state, is known as Kāṭhaiṛā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhaiṛā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yā̃*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wā̃*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bā̃ṇyũ* (not *bā̃ṇyā̃-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā̃-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaī* (not *khaī*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jāṇũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhaiṛā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lī*, it will be sold; *bachārī*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhūṭabō*, to be rid off; and *jad* for *jid*, then. There is the usual disaspiration in *ādī*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kai bārai*, lit., in the outside of the house of herself, *i.e.*, outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Ḍāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bā̃ṇyũ āp-kī lugāī-nai jagāī* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāī* is put in the feminine to agree with *lugāī*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhaiṛā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँण्यूँ छो। रात-की भगत दोन्यूँ लोग लुगाई घर-मैँ सूता छा। आदी रात गियाँ एक चोर आर घर-मैँ बड़-गयो। ऊँ भगत-मैँ बाँण्याँ-नै नींद-सूँ चेत हो-ग्यो। बाँण्याँ-नै चोर-को ठीक पड़-ग्यो। जद बाँण्यूँ आप-की लुगाई-नै जगाई। जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सूँ चीठ्याँ लागी छै। सो राई भोत मैँगी हो-ली। तड़कै रिप्याँ बराबर बकै-ली। राई-का पाताँ-नै नींकाँ जाबता-सूँ मेळ-दे। जद लुगाई कई राई-का पाता बारळी तबारी-का खूँणाँ-मैँ पड़्या-छै। तड़कै-ईं नींकाँ मेळ-देस्यूँ। चोर आ बात सुणर मन-मैँ बचारी राई पाताँ-मैँ-सूँ बाँदर ले-चालो। ओर चीज-सूँ काँईँ काम छै। जद बो चोर राई-का पाताँ-की पोट बाँदर ले-गियो। बाँण्यूँ देखी ओर माल-सूँ बच्यो। राई ले-ग्यो। माल-सूँ पंड-छूट्यो। जद दन ऊग्याँ-ईं बो चोर राई-की भोळी भरर बेचबा-नै बजार-मैँ ल्यायो। तो बजार-का पीसा-की ढाई सेर-का भाव-सूँ माँगी। जद चोर मन-मैँ समभी बाँण्यूँ चालाकी करर आप-का घर-को धन बचा-लियो। पण बीँ बाँण्याँ-कै तो फेर बी चालर चोरी करणी। मींनूँ बीस दन बीच-मैँ देर फेरूँ बीँ-ईं बाँण्याँ-कै चोरी करबा चल्यो-गियो। रात-की बगत फेर बाँण्यूँ जाग्यो। चोर बाँण्याँ-को धन माल सारो एक गाँठड़ी-मैँ बाँदर हाँ-नै कर लियो। जद बाँण्यूँ देखी अक हेळो करस्यूँ तो न जाणाँ चोर म-नै मार नाखसी। अर हेळो नै कर्यो तो धन ले-जासी। जद बाँण्यूँ आप-की लुगाई-नै जगाई। चोर एक बखारी-पर जार चड-ग्यो। बखारी-मैँ जा बैठ्यो। जद बाँण्यूँ दीवो जोयो अर लुगाई-नै कई मैँ तो गंगा-जी जास्यूँ। एक छोटी-सी गाँठ-मैँ कपड़ा लत्ता बाँदर त्यार हुयो। जद लुगाई बोली ओ बगत गंगा-जी जाबा-को काँईँ। दनूग्याँईँ चल्या-जाज्यो। ऐ समाँचार चोर बैठ्योर सुणै। जद बा लुगाई आप-कै घर-कै बारै आर आड़ोसी-पाड़ोस्याँ-नै जगाया। म्हारो घर-को धणी गंगा-जी जाय-छै बार ईँ भगत सो थे चालर समभा-द्यो कै दनूग्याँईँ चल्यो-जाजे। जद दस बीस आदमी बाँण्याँ-का घर-मैँ भेळा हो-ग्या अर सारा जणाँ बीँ बाँण्याँ-नै समभायो बार तो रात छै। दनूग्याँईँ थारी खुसी छै तो चल्यो-जाजे। जद बो बाँण्यूँ कई थे जाणूँ मैँ तो थाँ-को कियो मान जास्यूँ। पण ओ चोर गाँठ बाँद्याँ बैठ्यो। म्हारा सगळा घर-की ओ कियाँ रै-लो। असी चालाकी बाँण्यूँ करर चोर-नै पकड़ा-दियो॥

[No. 26.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk bā̃ṇyū̃ chhō. Rāt-kī bhagat dōnyū̃ lōg lugāī ghar-maĩ
A shopkeeper was. Night-of time both husband wife house-in

sūtā-chhā. Ādī rāt giyā̃ ēk chōr ār ghar-maĩ
asleep-were. Half night on-having-gone a thief having-come house-in

baṛ-gayō. Ū̃ bhagat-maĩ bā̃ṇyā-nai nī̃d-sū̃ chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.

Bā̃ṇyā̃-nai chōr-kō ṭhīk paṛ-gyō. Jad bā̃ṇyū̃
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper

āp-kī lugāī-nai jagāī. Jad lugāī-nai kaĩ, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day

sēthā̃-kai dasāwarā̃-sū̃ chīṭhyā̃ lāgī-chhai, sō rāī bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very

maĩgī hō-lī, taṛ^{a}kai ripyā̃ barābar bakai-lī. Rāī-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of

pātā̃-nai nīkā̃ jāb^{a}tā-sū̃ mēḷ-dē.' Jad lugāī kaī, 'rāī-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of

pātā bār^{a}ḷī tabārī-kā khū̃ṇā̃-maĩ paṛyā-chhai. Taṛ^{a}kai-ī nīkā̃
vessels outer verandah-of corners-in lying-are. To-morrow-even well

mēḷ-dēsyū̃.' Chōr ā bāt suṇar man-maĩ bachārī,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,

'rāī pātā̃-maĩ-sū̃ bā̃dar lē-chālō; ōr chīj-sū̃ kā̃ī
'mustard vessels-in-from having-packed-up take-away; other thing-from what

kām chhai?' Jad bō chōr rāī-kā pātā̃-kī pōṭ
business is?' Then that thief mustard-of vessels-of package

bā̃dar lē-giyō. Bā̃ṇyū̃ dēkhī, 'ōr māl-sū̃
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from

bachyō; rāī lē-gyō, māl-sū̃ paṇḍ-chhūṭyō.'
he-escaped; mustard he-took-away, goods-from he-was-rid.'

Jad dan ūgyā̃-ī bō chōr rāī-kī jhōḷī bharar
Then day on-being-risen that thief mustard-of bag having-filled

bēch^{a}bā-nai bajār-maĩ ly-āyō. Tō bajār-kā pīsā-kī ḍhāī
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū̃ mā̃gī. Jad chōr man-maĩ sam^{a}jhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,

'bā̃ṇyū̃ chālākī karar āp-kā ghar-kō dhan bachā-liyō.
'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.

Paṇ bĩ bā̃ṇyā-kai tō phēr bī chālar chōrī kar^{a}ṇī.'
But that shopkeeper-in-of verily again also having-gone theft I-will-do.'

Mĩnū̃ bīs dan bīch-maĩ dēr phēr-ū̃ bĩ-ĩ
A-month twenty days interval-in having-given again-also that-very

bā̃ṇyā-kai chōrī kar^{a}bā chaḷyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again

bā̃ṇyū̃ jāgyō. Chōr bā̃ṇyā-kō dhan māl sārō ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a

gā̃ṭh^{a}ṛī-maĩ bā̃dar hā̃-nai kar-liyō. Jad bā̃ṇyū̃
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper

dēkhī ak, 'hēḷō kar^{a}syū̃, tō na jāṇā̃ chōr ma-nai
was-seen that, 'noise I-will-make, then not we-know the-thief me

mār-nākh^{a}sī, ar hēḷō nai karyō, tō dhan lē-jāsī.'
will-murder, and noise not was-made, then wealth he-will-take-away.'

Jad bā̃ṇyū̃ āp-kī lugāī-nai jagāī. Chōr ēk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a

bakhārī-par jār chaḍ-gyō, bakhārī-maĩ jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then

bā̃ṇyū̃ dīwō jōyō, ar lugāī-nai kaī, 'maĩ
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I

tō Gaṅgā-jī jāsyū̃.' Ēk chhōṭī-sī gā̃ṭh-maĩ kap^{a}ṛā-lattā bā̃dar
verily Ganges will-go.' A very-little bundle-in clothes having-tied-up

tyār huyō. Jad lugāī bōlī, 'ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, 'this time Ganges going-of

kā̃ĩ? Dannūgyā̃ĩ chaḷyā-jājyō.' Ai samā̃chār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.' These words the-thief seated-seated

suṇai. Jad bā lugāī āp-kai ghar-kai bārai ār
hears. Then by-that wife her-own house-of in-outside having-come

āṛōsī-pāṛōsyā̃-nai jagāyā. 'Mhārō ghar-kō dhaṇī Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. 'My house-of lord Ganges is-going,

bār ī bhagat. Sō thē chālar samajhā-dyō kai, "dannūgyā̃ĩ
now at-this time. So you having-come remonstrate that, "at-daybreak

chaḷyō-jājē."' Jad das bīs ād^{a}mī bā̃ṇyā-kā ghar-maĩ bhēḷā
please-depart."' Then ten twenty men the-shopkeeper-of house-in assembled

hō-gyā, ar sārā jaṇā̃ bĩ bā̃ṇyā-nai sam^{a}jhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,

tō, rāt chhai, dannūgyā̃ĩ thārī khusī chhai tō chaḷyō-jājē.'
indeed, night is, at-daybreak thy wish is then please-depart.'

Jad bō bā̃ṇyū̃ kaī, 'thē jāṇū̃ maĩ tō thā̃-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said

mān-jāsyū̃; paṇ ō chōr gā̃ṭh bā̃dyā̃ baiṭhyō, mhārā sag^{a}ḷā
will-heed; but this thief bundle on-being-tied is-seated, my entire

ghar-kī ō kĩyā̃ rai-lō?' Asī chālākī bā̃ṇyū̃ karar
house-of he how will-remain?' Such trick by-the-shopkeeper having-done

chōr-nai pak^{a}ṛā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhaiṛā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tũ*, not *tū*, and that the interrogative pronoun *kuṇ*, who? has an oblique form *kuṇī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दल्ली देखबा गियो जाट घोड़ी पर चडर। कोई दनाँ-मैँ कोस तीनेक उडै पूँछ्यो। रात पड़-गी। उडै-ई रै-ग्यो। भाग-फाटीर ऊठ्यो दल्ली-कै गैलै लाग-ग्यो। कोसेक री दल्ली अर उडो-सूँ दल्ली केनी-सूँ बाँण्यूँ मळ-ग्यो। सो बाँण्याँ-कै या पणबरत सो कोई बोल-ले दनूग्याँ पैली तो ऊँ-कै बैम पड़-जाय। सो कोई-सूँ बोलै कोनै। ऊँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम। जद ईँ गाळ काडी। जद जाट जूता-की दीनी। जद कोस ताँईँ जाट तो घोड़ी-सूँ उतरर जूताँ-सूँ कूटतो गियो अर यो गाळ काड्याँ गियो। जद दल्ली-कै दरूजै जाताँ जाताँ दन आँथ ग्यो। उडै सपाई बोल्या क्याँ लड़ो-छो रै। जद बाँण्यूँ बोल्यो मा-लै जूत्याँ-की पड़ी। जत्ती खाँ-जी थाँ-कै पड़ै तो का-जाणाँ काँईँ व्है। जद मीँयाँ बोल्यो म्हारै क्याँ पड़ै। थारै-ई पड़ै। जद मीँयाँ बोल्यो थे लड़ता लड़ता अब कडै जास्यो। जद बाँण्यूँ बोल्यो मारा कोटवाळी-मैँ ले-जास्यूँ। जद मीँयाँ बोल्यो कोटवाळी-मैँ तो मत जावो। अर वा भट्यारी छै जीँ-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चळ्यो-जा अर दनूग्याँईँ भट्यारी-का-सूँ जाट-नै पकड़ ल्याजे। अर ऊँ बगत-का-ई कोटवाळी-मैँ ले-जाजे सो न्याव हो-जासी। अर अबार थे कोटवाळी-मैँ जास्यो तो दोन्याँ-नै-ईँ बैठा-देसी अर न्याव दनूग्याँ होसी। जद जाट तो भट्यारी-कै चळ्यो-गियो अर बाँण्यूँ बाँण्याँ-कै घराँ चळ्यो-गियो। भट्यारी रात-की बगत जाट-नै रोट्याँ चोखी खुवाई। रात-की रात तो रोट्याँ खार सो-गियो। दन ऊग्यो अर बाँण्यूँ आयो घराँ-सूँ। चाल ऊठ कोटवाळी-मैँ चालाँ

जद की रोटी खार चालस्याँ । बैठ-ग्यो बाँण्यूँ । इँ रोटी खा-ली दारू पी-लियो । नसो घसू हो गियो । भट्यारी-नै बुलाई । थारा दो बगत रोटी-का काँईं दाम हुया । भट्यारी बोली कै असी चीज दरावो ऊँमर ताँईं याद राखूँ । जद जाट देखी ऊँमर याद रैबा जसी काँईं द्याँ । जद जाट पचास रप्या काडर दीना । पक्का पटक-दिया भट्यारी । मूँ-नै तो असी चीज द्यो ऊँमर-ई याद राखूँ । जद रीस आई जाट-नै पकड़ा ईँ-नै भट्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ). JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dallī dēkhᵃbā giyō Jāṭ ghōṛī-par chaḍar. Kōī danā̃-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-

maĩ kōs tīnēk uḍai pũchhyō. Rāt paṛ-gī uḍai-ī rai-gyō.
in kōs about-three there arrived. Night fell there-verily he-stopped.

Bhāg-phāṭir ūṭhyō Dallī-kai gailai lāg-gyō. Kōsēk rī.
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained

Dallī ar uḍ-ī-sū̃ Dallī kēnī-sū̃ bā̃ṇyū̃ maḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).

Sō bā̃ṇyā̃-kai yā paṇ-barat sō kōī bōl-lē
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak(-to-him)

dannūgyā̃ pailī tō ū̃-kai baim paṛ-jāy. Sō kōī-sū̃
daybreak before then him-to doubt would-befall. Therefore any-one-with

bōlai kōnai. Ū̃ bagat-kā sō yō Jāṭ chālᵃtō-ī mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to

kiyō kai, 'Rām Rām.' Jad ī̃ gāḷ kāḍī. Jad Jāṭ
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt

jūtā-kī dīnī. Jad kōs tā̃ĩ Jāṭ tō ghōṛī-sū̃
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from

utarar jūtā̃-sū̃ kūṭᵃtō giyō, ar yō gāḷ kāḍyā̃
having-descended shoes-with beating went, and he(-the-other) abuse giving

giyō. Jad Dallī-kai darūjai jātā̃ jātā̃ dan ā̃th-gyō. Uḍai sapāī
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys

bōlyā, 'kyō̃ laṛō-chhō rai?' Jad bā̃ṇyū̃ bōlyō, 'mā-lai jūtyā̃-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-

kī paṛī; jattī, Khā̃-jī, thā̃-kai paṛai, tō
of(-beating) have-fallen; if-so-many (shoes), O-Khan-ji, to-you were-to-fall, then

kā-jāṇā̃ kā̃ĩ whai.' Jad mīyā̃ bōlyō, 'mhārai kyō̃
who-knows what would-happen.' Then the-Musalmān said, 'to-me why

paṛai; thārai-ī paṛai.' Jad mīyā̃ bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

laṛ^{a}tā laṛ^{a}tā ab kaḍai jāsyō? ' Jad bā̃ṇyū̃ bōlyō, 'mārā,

quarrelling quarrelling now where will-go?' Then the-shopkeeper said, 'maharāj,

kōṭ^{a}wāḷī-maĩ lē-jāsyū̃.' Jad mĩyā̃ bōlyō, 'kōṭ^{a}wāḷī-maĩ

police-court-into I-shall-take-(him).' Then the-Musalmān said, 'police-court-into

tō mat jāwō, ar wā bhaṭyārī chhai. Jĩ-kai tō Jāṭ-nai

indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to

kai-dē, "tū̃ jā," ar tū̃ thārai gharā̃ chaḷyō-jā; ar dannūgyā̃-ī

tell, "thou go," and thou thy to-house go; and at-day-break-even

bhaṭyārī-kā-sū̃ Jāṭ-nai pakaṛ-lyājē. Ar ū̃-bagat-kā-ī

the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even

kōṭ^{a}wāḷī-maĩ lē-jājē, sō nyāw ho-jāsī. Ar abār thē

police-court-into take-away, then justice will-be-done. And now you

kōṭ^{a}wāḷī-maĩ jāsyō tō dōnyā̃-nai-ī baiṭhā-dēsī, ar nyāw

police-court-into will-go then you-both-even will-be-imprisoned, and justice

dannūgyā̃ hōsī.' Jad Jāṭ tō bhaṭyārī-kai chaḷyō-giyō;

at-day-break will-be-done.' Then the-Jāt on-his-part the-innkeeper-to went;

ar bā̃ṇyū̃ bā̃ṇyā̃-kai gharā̃ chaḷyō-giyō. Bhaṭyārī

and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper

rāt-kī bagat Jāṭ-nai rōṭyā̃ chōkhī khuwāī. Rāt-kī-rāt tō

night-of at-time the-Jāt-to bread good caused-to-eat. At-night then

rōṭyā̃ khār sō-giyō. Dan ūgyō ar bā̃ṇyū̃

bread having-eaten he-slept. The-day broke and the-shopkeeper

āyō gharā̃-sū̃, 'chāl ūṭh kōṭ^{a}wāḷī-maĩ chālā̃.' Jad kī,

came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,

'rōṭī khār chāl^{a}syā̃.' Baiṭh-gyō bā̃ṇyū̃. Ĩ rōṭī

'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread

khā-lī, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhaṭyārī-nai

was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to

bulāī, 'thārā dō bagat rōṭī-kā kā̃ĩ dām huyā?' Bhaṭyārī

it-was-called, 'thy two times bread-of what cost is?' The-innkeeper

bōlī kai, 'asī chīj darāwō ū̃mar-tā̃ĩ yād rākhū̃.'

said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'

Jad Jāṭ dēkhī, 'ū̃mar yād raibā jasī

Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing

kā̃ĩ dyā̃?' Jad Jāṭ pachās rapyā kāḍar

what shall-we-give?' Then by-the-Jāt fifty rupees having-taken-out

dīnā. Pāchhā paṭak-diyā bhaṭyārī. 'Mū̃-nai tō

were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed

asī chīj dyō ū̃mar-ī yād rākhū̃.' Jad rīs āī

such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came

Jāṭ-nai, pakaṛ ĩ-nai bhaṭyārī-nai nāk kāṭ-liyō.

the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens.*)

JAIPURĪ (KISHANGAṚHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhaiṛā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangaṛhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	93,000
Ajmere	23,700
TOTAL	116,700

Kishangaṛhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwāṛī, and, in the south, where it adjoins Mewar, Mēwāṛī.

The following are the only peculiarities of Kishangaṛhī which I have noticed. The nominative singular of the pronoun of the first person is *hū̃*, and its genitive is *mārō*. 'Thou' is *tū̃*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū̃* or *ūṇ*, and *jō*, that or which, has its oblique form *jīṇ*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGAṚHĪ). DISTRICT AJMERE.

एक राजा-की बेटी-मैँ भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सूँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर ऊँ-का घर-मैँ ऊँ दिन एक पावणो आयो । अ सारा रोबा लाग्या । जद ओ पूछी थे क्यूँ रोवो-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ईँ राजा-की बाई-मैँ भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की बारी छै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होताँ-ईँ बो गयो । ओर आग-पर एक दवाई रखता-ईँ भूत भागो । तडकै-ई जद भंगण भुआरबा-नै गई तो बाई-नै चोखी तरह-सूँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँईँ करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बाई-नै ऊँ-नै परणा-दी ओर आधो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGAṚHĪ). DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēṭī-maĩ bhūt ātō-chhō. Ōr ēk ād^{a}mī
A-certain king-of daughter-in evil-spirit used-to-come. And one man

rōj khātō-chhō. Rājā bārī bā̃dh-dī-chhī. Bārī-sū̃
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to

lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-kī bārī chhī. Ar ū̃-kā
people used-to-go. One day one potter-of son-of turn was. And his

ghar-maĩ ū̃ din ek pāw^{a}ṇō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When

ō pūchhī, 'thē kyū̃ rōwō-chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me

ēk-hī bēṭō chhai; ōr ĩ rājā-kī bāī-maĩ bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,

sō rōjīnā ēk ād^{a}mī khāwai-chhai. Sō āj mārā bēṭā-kī bārī
and every-day one man he-eats. And to-day my son-of turn

chhai, sō ō ūṭhai jāsī.' Jad ō khaī, 'tū̃ rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry

mat. Thārā bēṭā-kī bad^{a}lī hū̃ jāū̃-lō.' Rāt hōtā̃-ĩ bō
do-not. Thy son of instead I will-go.' Night as-soon-as-became he

gayō. Ōr āg-par ēk dawāī rakh^{a}tā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.

Taḍ^{a}kai-ī jad bhaṅgaṇ bhuār^{a}bā-nai gaī tō bāī-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to

chōkhī tarah-sū̃ dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to

khaī. Rājā har^{a}kārō bhēj khumār-nai pak^{a}ṛā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught

bulāyō. Rājā khaī, 'rāt-nai thārā bēṭā-kī bārī chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.

Sō kā̃ĩ karō?' Khumār khaī, 'mārāj, mārai ēk pāw^{a}ṇō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest

āyō-chhai, jīṇ-nai khanāyō-chhō.' Rājā ūṇ-nai bulāyō ōr sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

hagīgat	pūchhī.	Ōr	bāī-nai	ū̃-nai	par^{a}ṇā	dī,	ōr	ādhō
history	*was-asked.*	*And*	*daughter-as-to*	*him-to*	*in-marriage*	*she-was-given,*	*and*	*half*

rāj	dē-diyō.
kingdom	*was-given.*

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
TOTAL .	71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhū̃*, as well as *maĩ* and the pronoun of the second person is *taĩ*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । याँ दोन्याँ-कै भायैळाचारो छो । दन-मैँ तो आप-कै चावै जठै चेजो कखाबो करै अर रात-नै दोन्यूँ साँमल हो-जावै । कागको तो ऊपर रोँखड़ा-पर बैठ जावै अर हरण रोँखड़ा-कै नीचै बैठ जावै । याँ दोन्याँ-कै ज्यास अस्यो घणू जो केई दन बदीत हो-गीया । एक दन स्याळ-कै अर हरण-कै मळाप कठै-ई हुयो । जद स्याळ या बच्चारर बोल्यो-अस यो हरण मोटो छै । ईँ-सूँ भायैळाचारो करर कठै-न-कठै ईँ-नै फँद-मैँ फसार मरा-नखाँवाँ । जद ईँ-नै बोल्यो-अस आ-रै हरण आपाँ भी भायैळा मँड-जावाँ । जद हरण बोल्यो कै कागको अर मैँ भायैळो मँड-रयो-छूँ । अर तू कैऐ-छै आपाँ मँड-जावाँ । तो म्हूँ तो म्हारा भायैळा कागळा-नै पूछ्याँ बना तैँ-सूँ भायैळो नै मँडूँ । जद स्याळ बोल्यो-अस तू थारा भायैळा-नै काल बूजजे । मैँ थारै गोडै आऊँ-छूँ । आपाँ भायैळा मँडाँ-ला । जद हरण आँथण-का ऊ-ई रोँखड़ा नीचै कागळा-नै बूजी की रै भायैळा म्हाँ-नै आज स्याळ मळ्यो छो । जो ऊँ या की-स आपाँ भायैळा मँड-जावाँ । जो तू कै तो मँडाँ अर तू कै तो नै मडाँ । जद कागको बोल्यो-अस म्हारो कैबो माँनै-छै तो तू स्याळ-सूँ भायैळो मत मँडै । कोई दन स्याळ त-नै कठै-न-कठै दगो करर फँद-मैँ फस्या दे-गो । जद फेर दूसरै दन ऊ स्याळर हरण मळ्यो । तो कै आज तो तू थारा भायैळा-नै बूज्यायो । अब आपाँ दोन्यूँ भायैळा मँडाँ । जद हरण बोल्यो अरै भाई स्याळ म्हारो भायैळो तो नट-ग्यो-अस तू भायैळो मत मँडै ! जद स्याळ बोल्यो-अस आपाँ तो मँडस्याँ । जद स्याळ बी आँथण-का ऊँ-की लार-लार ऊँ-ईँ रोँखड़ा नीचै गीयो जठै कागको-र हरण बैठै-छा । जद हरण कागळा-नै फेर बूजी कै यो तो माँनै कोनै । भायैळो मँडबा बै-ई आ-ग्यो । जद कागको बोल्यो तू म्हारी माँनै-छै तो ईँ-सूँ भायैळो मत मँडै । स्याळ-की जात दगाबाज छै । दगो करर त-नै कोई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kāg^{a}ḷō chhō, ar ēk haraṇ chhō. Yā̃ dōnyā̃-kai
A crow there-was, and a deer there-was. These two-in-of

bhāyaiḷāchārō chhō. Dan-maĩ tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish

jāṭhai chējō kary-ābō-karai, ar rāt-nai dōnyū̃ sā̃mal
there picking-up-of-food doing-they-do, and night-at the-both together

hō-jāwai. Kāg^{a}ḷō tō ūpar rõkh^{a}ṛā-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and

haraṇ rõkh^{a}ṛā-kai nīchai baiṭh-jāwai. Yā̃ dōnyā̃-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so

ghaṇū jō kēī dan badīt-hō-gīyā. Ēk dan syāḷ-kai ar
much(-was) that several days passed. One day a-jackal-to and

haraṇ-kai maḷāp kaṭhai-ī huyō; jad syāḷ yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this

bachyārar bōlyō-as, 'yō haraṇ mōṭō chhai; ĩ-sū̃ bhāyaiḷāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making

kaṭhai-n-kaṭhai ĩ-nai phā̃d-maĩ phasār marā-nakhā̃wā̃.'
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'

Jad ĩ-nai bōlyō-as, 'ā-rai haraṇ, āpā̃ bhī bhāyaiḷā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends

mā̃ḍ-jāwā̃.' Jad haraṇ bōlyō kai, 'kāg^{a}ḷō ar maĩ
begin (i.e. *become*'). *Then the-deer said that, 'a-crow and I*

bhāyaiḷō mā̃ḍ-rayō-chhū̃, ar tū kaiai-chhai, "āpā̃ mā̃ḍ-jāwā̃."
friends are-already-become, and thou sayest, "(let-)us become(-friends.)"

Tō mhū̃ tō mhārā bhāyaiḷā kāg^{a}ḷā-nai pūchhyā̃ banā taĩ-sū̃
Then I indeed my friend the-crow-to asking without thee-with

bhāyaiḷō nai mā̃ḍū̃.' Jad syāḷ bōlyō-as, 'tū thārā
friend not may-become.' Then the-jackal said-to-him, 'thou thy

bhāyaiḷā-nai kāl būj^{a}jē; maĩ thārai gōḍai āū̃-chhū̃, āpā̃ bhāyaiḷā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

mā̃ḍā̃-lā.' Jad haraṇ ā̃thaṇ-kā ū-ī rō̃kh^{a}ṛā nīchai
shall-become.' Then by-the-deer sunset-at the-same tree under

kāg^{a}ḷā-nai būjī kī, 'rai bhāyaiḷā, mhā̃-nai āj syāḷ
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal

maḷyō-chhō; jō ū̃ yā kī-'s, "āpā̃ bhāyaiḷā mā̃ḍ-jāwā̃."
met-was; so by-him this was-said-by-him, "let-us friends become."

Jō tū kai, tō mā̃ḍā̃; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not

mā̃ḍā̃.' Jad kāg^{a}ḷō bōlyō-as, 'mhārō kaibō mā̃nai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,

tō tū syāḷ-sū̃ bhāyaiḷō mat mā̃ḍai. Kōī dan syāḷ
then thou the-jackal-with friend do-not become. Some day the-jackal

ta-nai kaṭhai-n-kaṭhai dagō karar phā̃d-maī̃ phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'

Jad phēr dūs^{a}rai dan ū syāḷ-ar haraṇ maḷyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,

'āj tō tū thārā bhāyaiḷā-nai būjy-āyō? Ab āpā̃
'to-day then thou thy friend-to must-have-asked? Now let-us

ḍōnyū̃ bhāyaiḷā mā̃ḍā̃.' Jad haraṇ bōlyō, 'a-rai bhāī syāḷ,
both friends become.' Then the-deer said, 'O brother jackal,

mhārō bhāyaiḷō tō naṭ-gyō-as, "tū bhāyaiḷō mat mā̃ḍai."'
my friend indeed refused-to-it, "thou friend do-not become."'

Jad syāḷ bōlyō-as, 'āpā̃ tō mā̃ḍ^{a}syā̃.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then

syāḷ bī ā̃thaṇ-kā ū̃-kī lār-lār ū̃-ī rō̃kh^{a}ṛā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath

gīyō jaṭhai kāg^{a}ḷō-'r haraṇ baiṭhai-chhā. Jad haraṇ kāg^{a}ḷā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to

phēr būjī kai, 'yō-tō mā̃nai kōnai; bhāyaiḷō mā̃ḍ^{a}bā bai-ī
again asked that, 'this-indeed yields not; friend becoming for

ā-gyō.' Jad kāg^{a}ḷō bōlyō, 'tū mhārī mā̃nai-chhai tō ī̃-sū̃
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with

bhāyaiḷō mat mā̃ḍai. Syāḷ-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception

karar ta-nai kōī dan marā-ghalāsī.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	133,939
Mixed dialect	39,510
TOTAL .	173,449

Rājāwāṭī has immediately to its east the Ḍāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipurī *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *haĩṇū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitā̃ī̃*. Noun of agency, *haibālō*.

Present tense:—

	Sing.	Plural.
1.	*hū̃*	*hā̃*
2.	*hai*	*hō*
3.	*hai*	*hai*

The future is *hū̃-lō*, etc., or *haisyū̃*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *chaṛī bachchā̃-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *chaṛī chaṛā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ो छो अर एक चड़ी छी। वाँ दोन्याँ-क घुसाळो राजा-का मैल-कै मैँ-नै छो। तो चड़ी-कै तरळोकी-नाथ-का परताब-सूँ बच्चा हीया। तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की प्रीत देखर राँणी भोत खुसी ही। वा राँणी चड़ा-चड़ी-की बोली समजै-छी। चड़ी चड़ा-नै कीयो अक मैँ मर-जाऊँ तो म्हारा बच्चा दुख नै पावै। चड़ो बोल्यो काँईं वासतै तो तू मरै-छै। अर काँईं वासतै थारा बच्चा दुख पावै। तैँ जसी चड़ी फेर म-नै मळै बी तो कोनै अर जो कदात तू मर-जावै तो यो-ई म्हारो धरम छै अक मैँ नै परणूँ अर बच्चाँ-नै परबसता कर लेस्यूँ। ये बाताँ वाँ दोन्याँ-कै करार हीया जो राँणी सुण-री। दस पाँच दन तो नकळ्या अर चड़ी मर गई। अब चड़ो खुराब अर अब राँणी छै सो देख-री चड़ा-नै अर बच्चाँ-नै। च्यार दन-कै पाछै-ई चड़ो छै सो दूसरी चड़ी लीयायो। वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देख्या। देखताँ-ईँ चड़ी-कै तो तन-बदन-मैँ आग लाग-गी अक ये तो सौक-का छोरा छै। सो चड़ो तो वाँ-कै वासतै चुगो ल्यावै सो आछ्यो ल्यावै। अर वा चड़ी छै सो बाड़-कै मैँ-नै-सूँ गल्या काँटा चूँच-मैँ ल्यावै। सो वाँ-नै वे काँटा ख्वार दे वाँ बच्चाँ-नै। दन दो एक-कै मैँ-नै वै बच्चा मर गीया। अब ऊँ राँणी-कै ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ईँ मार-नाखै। जनावराँ-ईँ-कै मैँ-नै यो ईरखो छै तो राँण्याँ-मैँ तो पूरो ईरखो हैतो-ई आयो-छै। वाँ चड़ी-का बच्चाँ-को अर चड़ी-को राँणी-कै बड़ो एक सोच छा-रयो। जद एक दन राजा पूछी राँणी-नै अक राँणी थारै अत्तो सोच काँईं-को छै। नै न्होबो नै बैठबो नै डील-कै ऊपराँ-नै खुसी। अस्यो काँईं सोच छै थारै। सो म-नै खै। राँणी कीयो-क म्हाराज म-नै तो काँईं-ईँ बात-को सोच कोनै। राजा की तो अत्ती उदासी काँईं-की छै थारै। जद राँणी की म्हाराज म्हारै एक कँवर छै। बरस पाँचेक-की ऊमर छै। ऊँ-को म्हारै पूरो सोच छै॥

[No. 30.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ). JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk tō chaṛō chhō, ar ēk chaṛī chhī. Wā̃
A verily cock-sparrow was, and a hen-sparrow was. Those

dōnyā̃-kō ghusālō rājā-kā mail-kai maĩ-nai chhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then

chaṛī-kai Tar^{a}lōkī-nāth-kā par^{a}tāb-sũ bachchā hīyā. Tō
the-hen-sparrow-to Tarlokinath-of favour-by young-ones became. Then

wā̃ bachchā̃-kī wā̃ chaṛā-kī ar chaṛī-kī parīt
those young-ones-of that cock-sparrow-of and hen-sparrow-of love

dēkhar rā̃ṇī bhōt khusī hī. Wā rā̃ṇī
having-seen the-queen very-much pleased became. That queen

chaṛā-chaṛī-kī bōlī sam^{a}jai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.

Chaṛī chaṛā-nai kīyō ak, 'maĩ mar-jā̃ũ,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,

tō mhārā bachchā dukh nai pāwai.' Chaṛō bōlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,

'kā̃ĩ wās^{a}tai tō tū marai-chhai, ar kā̃ĩ wās^{a}tai thārā
'(for-)what reason then thou shouldst-die, and (for-)what reason thy

bachchā dukh pāwai? Taĩ jasī chaṛī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to

malai bī tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die

tō yō-ī mhārō dharam chhai ak maĩ nai par^{a}ṇū, ar
then this-alone my vow is that I not (am-)to-be-married, and

bachchā̃-nai par^{a}bas^{a}tā kar-lēsyũ.' Yē bātā̃ wā̃ dōnyā̃-kai
the-young-ones-to support will-make.' These things these both-to

karār hīyā, jō rā̃ṇī suṇ-rī. Das pā̃ch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus

nak^{a}ḷyā, ar chaṛī mar-gaī. Ab chaṛō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow

khurāb, ar ab rā̃ṇī chhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachchā̃-nai. Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even

charō chhai, sō dūs^{a}rī charī līy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow

ū̃ charā-kā bachchā̃-nai dēkhyā; dēkh^{a}tā̃-ī̃
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them

charī-kai tō tan-badan-maĩ āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely

sauk-kā chhōrā chhai. Sō charō tō wā̃-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of

wās^{a}tai chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow

chhai sō bār-kai maĩ-nai-sū̃ galyā kā̃tā chū̃ch-maĩ ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and

wā̃-nai wai kā̃tā ly-ār dē wā̃ bachchā̃-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of

maĩ-nai wai bachchā mar-gīyā. Ab ū̃ rā̃ṇī-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,

'asyā̃ jyō tū mar-jāwai, tō rājā bī dūs^{a}rō bīyāw kar-lē,
'in-this-way if thou die, then the-king also another marriage will-make,

ar thārā bachchā̃-nai wā asyā̃-ī̃ mār-nākhai. Janāwarā̃-ī̃-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of

maĩ-nai yō īr^{a}khō chhai, tō rā̃nyā̃-maĩ tō pūrō īr^{a}khō
among this ill-will is, then queens-among indeed complete ill-will

haitō-ī āyō-chhai.' Wā̃ charī-kā bachchā̃-kō ar charī-kō
becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of

rā̃ṇī-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king

pūchhī rā̃ṇī-nai ak, 'Rā̃ṇī, thārai attō sōch kā̃ī̃-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of

chhai? Nai nhābō, nai baiṭh^{a}bō, nai ḍīḷ-kai ūp^{a}rā̃-nai khusī.
is? No bathing, no sitting, nor body-in-of on happiness-(is).

Asyō kā̃ī̃ sōch chhai thārai? Sō ma-nai khai.' Rā̃ṇī
Such what anxiety is to-thee? That me-to tell.' By-the-queen

kīyō-'k, 'Mhārāj, ma-nai tō kā̃ī̃-ī bāt-kō sōch kōnai.'
it-was-said-that, 'Oh-mahārāj, me-to indeed any thing-of anxiety is-not.'

Rājā kī, 'tō attī udāsī kā̃ī̃-kī chhai thārai?'
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'

Jad rā̃ṇī kī, 'Mhārāj, mhārai ēk kā̃war chhai; baras
Then by-the-queen it-was-said, 'Oh-mahārāj, to-me one son is; years

pā̃chēk-kī ūmar chhai; ū̃-kō mhārai pūrō sōch chhai.'
about-five-of age is; him-of to-me complete anxiety is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMĒRĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangaṛhī variety of Jaipurī already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwāṛī, and to its south Mewar, of which the language is Mēwāṛī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangaṛhī, and is locally known as Ḍhuṇḍāṛī, one of the names of Jaipurī. In the west of the district the language is a form of Mārwāṛī. In the south it is Mēwāṛī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmērī	111,500
Jaipurī (Kishangaṛhī)	23,700
Mārwāṛī	208,700
Mēwāṛī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	422,359

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipurī. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ. DISTRICT AJMERE.

कस्या आदमी-कै दो बेटा छा । वाँ दोयाँ-माँ छोटो छो वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे । ओर आप-को धन वाँ-नै बाँट-दियो । अर घणा दन कोन हुया कै छोटो बेटो सब धन भेळो कर दूर देस चळ्यो-गयो । ओर उँडै दाम-दाम लुच्चापणा-मैँ खो-दियो । अर जद वै सगळो खरच कर-चुक्यो व मुल्क-मैँ जंगी काळ पड़्यो अर वै मुँगतो होबा लाग्यो । पर वठै-का रहबाळा-सूँ मळ्यो अर ऊँ ऊँ-को खेत-मैँ शूर चराबा भेज्यो । अर ऊँ शूर खाता-छा जीँ छोडा-सूँ पेट भरबा-की त्यार छो । पण कोई ऊँ-नै दीना नहीँ । अर जद ऊँ-नै चेत हुयो व कह्यो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी घणी छ अर मैँ तो भूकाँ मरूँ-छूँ । मैँ ऊठर म्हारा बाप कने जाऊँ-लो अर ऊँ-नै कहस्यूँ बाप मैँ राम-जी-को अर थारो दोन्या-कै आगै पाप कर्‌यो-छै अर थारो बेटो कहबा जिस्यो नहीँ रह्यो । म्ह-नै थारा नोकरा

ज्यान एक नोकर राख-लै। अर वै ऊँठ्यो आर बाप कौड़े आयो। वो दूर-ही छो कै ऊं-को बाप ऊँ-नै देख-लियो अर ऊं-पर दिया आ-गई। अर दौड़र ऊँ-की गळा-सूँ मळ्यो अर वाच्यो लियो। अर बेटो बाप-नै कह्यो मैं परमेसर अर थारी आँख्याँ-मैं गुणो काम्यो-छै अर थारो बेटो कहबा जिस्यो नहीं रह्यो। पण बाप आप-का नोकराँ-ने हुकम कियो कै आछाहुँ आछा कपड़ा ल्याओ आर ईं-नै पैरा-द्यो अर हाथ-मैं छलो पैरा-द्यो अर ईं-का पग-मैं पगरखी। आपणो खाओ अर मजा करो। क्याँकै वे म्हारो बेटो मर-गयो छो अर पाछो जी-गयो-छै। ऊँ गम-गयो-छो अर पाछो लाद्यायो। अर वै खुशी करबा लाग्यो॥

[No. 31.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ DIALECT. DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād^{a}mī-kai dō bēṭā chhā. Wā̃ dōyā̃-mā̃ chhōṭō
A-certain man-to two sons were. Those two-among the-younger

chhō wō bāp-nai kiyō, 'bāp, mhārai pā̃tī āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth

mha-nai dē-dē.' Ōr āp-kō dhan wā̃-nai bā̃ṭ-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth them-to was-divided. And many days

kōna huyā kai chhōṭō bēṭō sab dhan bhēḷō kar dūr
not became that the-younger son all wealth together having-made a-far

dēs chaḷyō-gayō. Ōr ū̃ḍai dām-dām luchchāpaṇā-maĩ khō-diyō.
country went-away. And there every-farthing debauchery-in was-squandered.

Ar jad wai sag^{a}ḷō kharach kar-chukyō wa mulk-maĩ jaṅgī kāḷ
And when he all expense had-done that country-in a-great famine

paṛyō, ar wai mū̃g^{a}tō hōbā lāgyō; par waṭhai-kā rah^{a}bāḷā-sū̃
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with

maḷyō. Ar ū̃ ū̃-kō khēt-maĩ śūr charābā bhējyō. Ar ū̃
he-joined. And by-him his field-in swine to-feed he-was-sent. And he

śūr khātā-chhā jī̃ chhōḍā-sū̃ pēṭ bhar^{a}bā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But

kōī ū̃-nai dīnā nahī̃. Ar jad ū̃-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became

wa kahyō, 'mhārā bāp-kai kattā-'k chāk^{a}rā̃-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭī ghaṇī chhai; ar maĩ tō bhūkā̃ marū̃-chhū̃. Maĩ ū̃ṭhar
bread much is; and I indeed of-hunger die. I having-arisen

mhārā bāp-kanē jāū̃-lō ar ū̃-nai kahasyū̃, "bāp, maĩ Rām-jī-kō
my father-to will-go and him-to will-say "father, by-me God-of

ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah^{a}bā
and thy both-of before sin done-is; and thy son to-be-called

jisyō nahī̃ rahyō; mha-nai thārā nōk^{a}rā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant

rākh-lai."' Ar wai ū̃ṭhyō ar bāp kōṛē āyō. Wō dūr-hī
keep."' And he arose and father near came. He at-a-distance-even

chhō kai ū̃-kō bāp ū̃-nai dēkh-liyō, ar ū̃-par diyā ā-gaī.
was that his by-father him-as-to he-was-seen, and him-upon pity came.

Ar dauṛar ū̃-kī gaḷā-sū̃ maḷyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And

bēṭō bāp-nai kahyō, 'maĩ Par^{a}mēsar ar thārī ā̃khyā̃-maĩ
by-the-son father-to it-was-said, 'by-me God and thy sight-in

guṇō karyō-chhai. Ar thārō bēṭō kah^{a}bā jisyō nahī̃ rahyō.'
sin done-is. And thy son to-be-called worthy-of not (I-)remained.'

Paṇ bāp āp-kā nōk^{a}rā̃-nai hukam kiyō kai, 'āchhā-hū̃
But by-the-father his-own servants-to order was-made that, 'good-than

āchhā kap^{a}ṛā lyāō ar ī̃-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring

pairā-dyō, ar ī̃-kā pag-maĩ pagar^{a}khī. Āp^{a}ṇō khāō ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment

karō. Kyā̃-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;

ū̃ gam-gayō-chhō, ar pāchhō lādy-āyō.' Ar wai khuśī kar^{a}bā
he lost-was, and again is-found.' And they pleasure to-do

lāgyā.
began.

HĀṚAUṬĪ.

Hāṛauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hāṛā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hāṛauṭī. Of the remainder, 24,000 speak the Khairāṛī form of Mēwaṛī employed by the Mīnās of the Khairāṛ or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows:—

Hāṛauṭī	553,395
Mālvī	80,978
Others	84,688

Mālvī is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hāṛauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Sipaṛī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvī, but along the Kota frontier we meet Hāṛauṭī.

In the Jhallawar State, as now constituted, Hāṛauṭī is spoken in the Patan Pargana in the north of the state, which has Hāṛauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hāṛauṭī:—

Bundī (including the Chiefship of Shahpura)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shiopur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706
TOTAL	991,101

As a dialect, Hāṛauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvī dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Hāṛauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hāṛauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as*ᵃ*wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōṭakyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōī ū̃-nē kāī̃ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhanatyā̃-hē rōṭī milē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvī of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sū̃*, as in Western Hindī. Thus, *bāp-sū̃ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhū̃* or *mū̃*, I; *mhā̃*, we; *mūī̃*, *mhāī̃*, or *mēī̃*, to me; *ma-nē*, by me (agent); *mhā-kō*, of me; *tēī̃*, to thee; *wāī̃* or *ūī̃*, to him; *wāī̃*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ī̃* used in the nominative as well as in the oblique form; similarly, *ū̃* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āpaṇō* and *āp-kō*, but *āpaṇō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hāṛautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwāṛī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwāṛī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ.

STATE KOTA.

SPECIMEN I.

[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
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[illegible]
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[No. 32.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ. STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk āsamī̃-kē dō bēṭā chhā. Wā̃-mē̃-sū̃ chhōṭ^{a}kyā-nē bāp-sū̃
A person-to two sons were. Them-in-from the-younger-by the-father-to

kahī, 'dājī, mhārī pā̃tī-kō dhā̃n jō mū̃ī pugai-chhai mā-naī
it-was-said, 'father, my share-of wealth which to-me falls me-to

dē-khāḍō.' Sō ū̃-nē āp^{a}nō̃ dhā̃n wā̃ī bā̃ṭ-diyō. Ghaṇā din nē
give-away.' So him-by his-own wealth to-them was-divided. Many days not

hōwā pāyā-chhā, kē chhōṭ^{a}kyō bēṭō sārō māl-as^{a}wāb s'hōrar[1]
to-become got-were, that the-younger son all property having-collected

dūr-dēsā̃ chaḷō-giyō, ar uṭhē kuchaḷaṇ rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all

dhā̃n bigāṛ-nā̃khyō. Jab gōḍē kā̃ī bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there

kāḷ bī paḍyō; tō ghaṇō nādār hō-giyō. Phēr wāhā̃ ū̃
a-famine also fell: then very destitute he-became. Again there that

dēs-kā ēk āsāmī̃ gōḍē rhaiwā lāgyō. Ū̃-nē ū̃hi āp^{a}ṇā
country-of a person near to-remain he-began. Him-by him his-own

khētā̃-mē̃ sūr charāwā-wēī mēḷyō. Ar ū̃-nē wāhā̃ nōlā̃ī-sū̃ pēṭ
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly

bhar^{a}wō bachāryō kē jā̃ī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and

kōī ū̃-nē kā̃ī nhai dētō. Jad ū̃-nē yād paṛī tō
anyone him-to anything not used-to-give. When him-to memory fell then

bachārī kē, 'm(h)ārā bāp-kā kētā-'k mhan^{a}tyā̃-hē it^{a}rī
it-was-considered that, 'my father-of how-many servants-to so-much

rōṭī miḷē-chhē kē wā̃-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;

ar mū̃ bhūkā̃ marū̃-chhū̃. Ab m(h)ārā bāp gōḍē-hī jāū̃gō,
and I in-hunger am-dying. Now my father near-even I-will-go,

ar ū̃-sū̃ kahū̃-gō kē, "hē dājī, ma-nē Par^{a}mēsur-kē san^{a}mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

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[1] *S'h* represents an aspirated *s* (स्ह), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, *vide post*, pp. 426 and ff.

āp-kē mū̃dā āgē pāp karyō-chhai. Ī̃ kāraṇ āp-kō bēṭō bāg^{a}wā
you-of face before sin done-is. For-this reason you-of son to-be-called

jōg nhai chhū̃. Parantu ab mēĩ āp-kō ēk mhan^{a}tyā jū̃ rākh-lō."'
worthy not I-am. But now me you-of a servant like keep."'

Jab ū̃ ūṭhar āp-kā bāp gōḍē giyō. Ar dūr-hī chhō
Then he having-arisen his-own father near went. And distant-even he-was

kē ū̃kā pitā-nē ū̃ĩ dēkhar diyā karī, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run

ū̃-kā galē jā lāgyō, ar chūmō. Laḍ^{a}kā-nē ū̃-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said

kē, 'hē dājī, Par^{a}mēsur-kē san^{a}mukh ar āp-kē mū̃dā āgē ma-nē
that, 'O father, God-of before and thee-of face before me-by

ghaṇō pāp karyō, ar mū̃ āp-kō bēṭō bāg^{a}wā jōg nhai chhū̃.'
great sin was-done, and I you-of son to-be-called worthy not am.'

Tō phēr pitā-nē āp^{a}ṇā chāk^{a}rā̃-sū̃ kahī kē, 'ghaṇā bhārī
Then again the-father-by his-own servants-to it-was-said that, 'very heavy

baḍ^{a}kī pōsākh khādar ū̃ĩ phērāwō; ar ū̃-kā hāt-mē̃ mūd^{a}ṛī
costly robe having-taken-out him clothe; and him-of hand-in a-ring

ar pagā̃-mē̃ jūtyā̃ phērāwō. Mhā̃ jīmā̃gā ar āṇand karā̃gā;
and feet-on shoes put-on. We will-feast and rejoicing will-make;

kyū̃kē yō m(h)ārō bēṭō mar-giyō-chhō, phērū̃ jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-

chhō, phērū̃ pāyō-chhai.' Jad wē khusī kar^{a}wā lāgyā.
was, again found-is.' Then they happiness to-make began.

Ū̃-kō baḍō bēṭō māl-mē̃ chhō. Ar jad ū̃ ātī bagat jāg
Him-of the-elder son field-in was. And when he coming time house

gōḍē pō̃chyō, tō bājō ar nāch suṇyō. Ar ū̃-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own

chāk^{a}rā̃-mē̃-sū̃ ēk-kū gōḍē bulār pūchhyō kē, 'yō kā̃ĩ
servants-in-of one near having-called it-was-asked that, 'this what

hō-rhyō-chhai?' Ū̃-nē ū̃-sū̃ kiyō kē, 'thā-kō̃ bhāī āyō-chhai,
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,

jĩ-kī thā-kā bāp-nē gōṭh karī-chhai; kyū̃-kē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son

jīw^{a}tō-jāg^{a}tō pāyō-chhai.' Parantu ū̃-nē rōs karyō, ar mēh^{a}ḷāḍī nai
living-waking found-is.' But him-by anger was-made, and inside not

jāwō chāyō. Jad ū̃-kō bāp ū̃ĩ ār manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.

Tō ū̃-nē bāp-sū̃ kahī kē, 'dēkhō, mū̃ at^{a}rā bar^{a}sā̃-sū̃
Then him-by the-father-to it-was-said that, 'see, I so-many years-from

thā-kī sēwā kar-rhiyō-chhū̃; ar thā-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai ṭālyō. Phēr bhī thā-nē m(h)āĩ ēk ur^{a}ṇō bhī nhī
not was-disobeyed. Again also thee-by to-me one kid even not

diyō kē mhū̃ mhārā bhāiḷū̃-nē gōṭh tō dētō.
was-given that I my friends-to feast indeed might-have-given.

Parantu yō thā-kō bēṭō jō bhag^{a}taṇā̃ gōḍē rahar
But this thee-of son by-whom harlots near having-remained

āp-kō sārō dhan bagāḍ-nā̃khyō ū̃-kā ātā-hī̃ thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by

rasōī karī.' Jin-pē bāp bōlyō kē, 'arē bēṭā, tū-tō
dinner was-made.' This-on the-father said that, 'O son, thou-verily

m(h)ārē gōḍē sadīw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai
me near always remained, and whatever me near is

sō thāro-ī jāṇ. Parantu kusī kar^{a}wō ar rājī hōwō
that thine-even know. But rejoicing to-make and happy to-become

jōg chhai, kāraṇ yō thārō bhāī mar-giyō-chhō, sō phērū̃
proper is, because this thy brother dead-gone-was, he again

jiyō-chhai; ar gam-giyō-chhō, sō phērū̃ pāyō-chhai.'
alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ. KOTA STATE.

SPECIMEN II.

एक सहर-में दुरबळ बरामण छो। वो रोजीना कण भिग-श्या कर-के आप-का उदर-पुरणा करे-छो। एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे। दो गाँव जावे जब-भी वो-ही आवे। ओर ऊँ बरामण-के एक लड़की कुँवारी छी। जब बरामण-की अस्त्री-ने कही के म्हाराज आपणो भाग तो ईं मुजब छे ओर ईं कन्या-का पेळा हात काँईं-सूँ कराँगा। जब बरामण बोल्यो अब मूँ काँईं करूँ। एक गाँव जाऊँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाऊँ तो-भी वो-ही मिळे। म्हारा सारा-की काँईं बात छे। बरामण-की अस्त्री बोली म्हाराज याँ-सूँ काँईं भी उद्दम न होवे। ओर उपाइ करणी चाहिये। म्हनत करो जब सब कुछ हो। रगर म्हनत कुछ न्ही हो। भोत झगड़ो मचो। भोत दंगो कर्‍यो। जब बरामण-के-ताँईं गुस्सो आयो। बरामण घर-सूँ नीकळ-कर परदेस-में चाल्यो। बीस कोस-पर जार बचारी के कठी चालाँ। पाछे गेळा-में बरड आई। वाहाँ एक सुन्दर बगीचो ओर बावरी देखी। वाहाँ एक जोगी-राज तपस्या कर-र्‍हिया छा। अर वा-ने समाद चड़ा-रखी-छी। बरामण-ने बचारी के अब कठी चालाँ। अब तो संत-जन मिळ-गियाँ। याँ-की सेवा कराँगा। भगवान खाबाई भी देगो। जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बेठ-गियो। जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पळक ऊगड़ी। जब बरामण-सूँ कही के बरामण तू माँग। म्हा-की सेवा करता तेईं घणा दन हो-गिया। जब बरामण-ने कही म्हाराज काँईं माँगूँ। म्हारे एक कुँवारी लड़की छे अठारा बीस बरस-की जीं-का पेळा हात न्ही हुवा। सो म्हारी घरहाळी-के ओर म्हारे लड़ाई हो-गई। जब म्हूँ चल्यो आयो। कूँकी म्हारे पास काँईं भी सरतन ने छो। जब संत-जन-ने फरमाई के ये चुंथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे। जादा लोभ तो करजे मती। अर कन्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे। अर ऊँ चुंथी-में या बात लिखी छी के

होत-की बेण कु-होत-को भाई।
पीर बेटी नार पराई॥
जागे सो नर जीवे।
सोवे सो नर मरे॥
गम राखे सो आनंद करे॥

जब यो चुंथी लेर बरामण सहर-में गियो। एक साहुकार-का लड़का-सूँ जार कही के ये चुंथी आप ले-खाड़ो ओर मेईं दो सो रुप्या दे-खाड़ो। सो साहुकार-का कुँवर-ने ऊँ चुंथी-में सीख-की बाताँ मंडी देखर दो सो रुप्या तुरत दे-खाड़्या। ओर चुंथी ले-खाड़ी। ओर बरामण रुप्या लेर कन्या-को ब्याव वाँ रुप्या-से कर-दीनो॥

[No. 33.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ. KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mẽ dur^{a}baḷ Barāmaṇ chhō. Wō rōjīnā kaṇ bhig^{a}śyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-kē āp^{a}kā udar-pur^{a}ṇā karē-chhō. Ēk gā̃w-mẽ jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tīn sēr bēkar^{a}ṛī āwē; dō gā̃w jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
āwē. Ōr ū̃ Barāmaṇ-kē ēk laṛ^{a}kī kũwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
barāmaṇ-kī astrī-nē kahī kē, 'Mhārāj, āp^{a}ṇō bhāg tō ĩ
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab chhai, ōr ĩ kannyā-kā pēlā hāt[1] kā̃ĩ-sū̃ karā̃gā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Barāmaṇ bōlyō, 'ab mū̃ kā̃ĩ karū̃. Ēk gā̃w jāū̃ tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
sēr bēkar^{a}ṛī miḷē, ōr dō gā̃wē jāū̃ tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
miḷē. Mhārā sārā-kī kā̃ĩ bāt chhai?' Barāmaṇ-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
bōlī, 'Mhārāj, thā̃-sū̃ kā̃ĩ-bhī uddam na hōwē. Ōr upāi kar^{a}ṇō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nhī hō.' Bhōt jhag^{a}ṛō machō; bhōt daṅgō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Barāmaṇ-kē-tāĩ gussō āyō. Barāmaṇ ghar-sū̃ nīkaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mẽ chālyō. Bīs kōs-par jār bachārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, 'kaṭhī chālā̃?' Pāchhē gēḷā-mẽ baraḍ āī. Wāhā̃ ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagīchī ōr bāw^{a}ṛī dēkhī. Wāhā̃ ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

[1] This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-chhā, ar wā-nē samād charā-rakhī-chhī. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by

bachārī kē, 'ab kaṭhī chālā̃? Ab tō sant-jan mīḷ-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-

giyā. Yā̃-kī sēwā karā̃gā. Bhag^{a}wān khābāī bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then

yā bachārī, Barāmaṇ as^{a}tān buhār-kar sādū-kī sēwā-mē̃
this was-thought, the-Brahman the-place swept-having the-saint-of service-in

bēṭh-giyō. Jab sēwā kar^{a}tā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.

Jab sādu-jī-kī paḷak ūg^{a}ṛī. Jab barāmaṇ-sū̃ kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,

'Barāmaṇ, tū mā̃g. Mhā-kī sēwā kar^{a}tā tē̃ ghaṇā dan
'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days

hō-giyā.' Jab Barāmaṇ-nē kahī, 'Mhārāj, kā̃ī mā̃gū̃.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.

Mhārē ēk kũwārī laṛ^{a}kī chhai aṭhārā bīs baras-kī, jī̃-kā pēḷā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow

hāt nhī huwā; sō mhārī ghar^{a}hāḷī-kē ōr mhārē laṛāī hō-gaī.
hands not are-become; and my wife-to and to-me quarrel took-place.

Jab mhū̃ chaḷyō-āyō; kū̃-kī mhārē pās kā̃ī-bhī sar^{a}tan nē chhō.'
Then I came-away; because me-of near any-even money not was.'

Jab sant-jan-nē phar^{a}māī kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou

lē-jā, ōr sahar-mē̃ jār bēch-dījē. Jādā lōbh-tō kar^{a}jē matī;
take, and a-city-in having-gone sell. Great avarice-verily make not;

ar kannyā-kā pēḷā hāt hō-jāwē ut^{a}nā-sā rupyā lē-kāṛ^{a}jē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And

ū̃ chunthī-mē̃ yā bāt likhī-chhī kē,
that piece-in this thing written-was that,

'Hōt-kī bēṇ, ku-hōt-kō bhāī.
'(well)-being-of a-sister, evil-being-of a-brother.

Pīr bēṭī nār parāī.
Father's-house daughter woman not-one's-own.

Jāgē sō nar jīwē.
Wakes that man lives.

Sōwē sō nar marē.
Sleeps that man dies.

Gam rākhē sō ānand karē.'
Passions controls he happiness does.'

Jab yō chunthī lēr Barāmaṇ sahar-mē̃ giyō. Ēk sāhukār-
Then this piece having-taken the-Brahman a-city-in went. One merchant-

kā laṛ^{a}kā-sū̃ jār kahī kē, 'yē chunthī āp lē-khāṛō, ōr
of son-to having-gone it-was-said that, 'this piece you accept, and

mēĩ	dō	sō	rupyā	dē-khāṛō.'	Sō	sāhukār-kā	kũwar-nē	ũ̃
to-me	*two*	*hundred*	*rupees*	*give.'*	*Then*	*the-merchant-of*	*son-by*	*that*
chunthī-mẽ̃	chōkhī	sīkh-kī	bātā̃	maṇḍī	dēkhar	dō	sō	
piece-in	*good*	*teaching-of*	*principles*	*arranged*	*having-seen*	*two*	*hundred*	
rupyā	turat	dē-khāṛyā,	ōr	chunthī	lē-khāṛī.	Ōr	Barāmaṇ	
rupees	*immediately*	*were-given,*	*and*	*the-piece*	*was-accepted.*	*And*	*the-Brahman*	
rupyā	lēr	kannyā-kō	byāw	wā̃	rupyā-sē	kar-dīnō.		
rupees	*having-taken*	*daughter-of*	*marriage*	*those*	*rupees-by*	*was-performed.*		

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions.'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀṚAUṬĪ (SIPĀṚĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvī, mixed with the Hāṛauṭī and Bundēlī spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvī, mixed with the Hāṛauṭī of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hāṛauṭī itself.

The Shahabad country is mostly mountainous, and the mixed Mālvī there spoken is hence locally known as Ḍangihaī or Ḍhanḍērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hāṛauṭī, but is mixed with the neighbouring Bundēlī and Ḍāṅgī. The Gwalior people call this form of Hāṛauṭī Shiopurī, while the Kota people call it Sipāṛī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipāṛī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hāṛauṭī. Instances of borrowing from Bundēlī are the use of *hō*, as well as *chhō*, for 'was,' or *hū̃*, as well as *chhū̃*, for 'I am.' In *bachchān-kū̃*, to the children, we have an oblique plural and postposition borrowed from Ḍāngī.

[No. 34.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ (SIPĀṚĪ). STATE GWALIOR.

एक सुआड़्यो और एक सुआड़ी एक ठोर रहबो करै-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआड़्या-सूँ कही पाणी पीबा चालाँ । तू कहाण्याँ भी जाणै-है । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जाणतो-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-है । ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड़्या-ने कहो हूँ तो सारी बाताँ भूल-गयो । सुआड़ी-ने कही ऐ सुआड़्या यहाँ ऊभो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआड़्यो झट पाणी पीबा-लाग्यो अर जद पाणी पीर धाय-गियो ऊँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की आड़ी देखर ऊँ-ने ऊँ-सूँ कही कि तूँ कई झाँकै-है । तू-भी पाणी पीर आपणा काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-चुकी ऊँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चालो । वहाँ म्हारे दो बचाँ है । यो सुआड़्यो तो कहै-है ये म्हारा-है । अर मैं कहूँ-हूँ ये म्हारा है । जी-सूँ थे चाल-कर वाँ-की दो पाँती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी कै हूँ याँ चाराँ-ने खा-जाऊँगो । अब वे वहाँ-सूँ उलटा बावड़्या अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़्या-सूँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ बारे ले-आ। नाहर पाँती पाड़-देगो। सुआड़्यो डर-की मारी बारे नहीँ कढ्यो। मैँने-ही रियो। जद सुआड़ी बोली मैँ बच्चान-कूँ लाऊँ-हूँ। या कहर वा-भी जा-घुसी। बारे अकेलो नाहर ही ऊभो रहबो कख्यो। पाछै सुआड़ी-ने आप-की नाड़ आँदर-मेँ-सूँ बारे काडर नाहर-सूँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो। एक बच्चो तो सुआड़्या-ने ले-लीनो और एक म-ने। नाहर उलटो डाँग-मेँ चलो-गयो। ईँ तरह वे बच-गिया। और नाहर-कूँ बाताँ-मेँ लगार वाँ-ने पाणी पी-लियो॥

[No. 34.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀṚAUṬĪ (SIPĀṚĪ). STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ēk suāṛyō aur ēk suāṛī ēk ṭhōr rah^{a}bō karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.
Ēk din wā̃-kū̃ pyās lāgī. Jad suāṛī-nē suāṛyā-sū̃
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
kahī, 'pāṇī pībā chālā̃. Tū kahāṇyā̃ bhī jāṇai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?
Wahā̃ ēk nāhar-kī ā̃dar hai. Tū kōī kahāṇī jāṇ^{a}tō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
tō āpaṇ pāṇī piyā̃; hū̃ pyāsī marū̃-chhū̃.' Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
wē pāṇī-kī ṭhaur-pai gayā. Wahā̃ jār suāṛī-nē
they water-of place-near went. There having-gone the-she-jackal-by
pūchhī, 'tū kōī kahāṇī jāṇai-hai?' Jyū̃-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
nāhar-nē wā̃-kū̃ dēkhi-liyā. Jad suāṛyā-nē kahī, 'hū̃ tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
bātā̃ bhūl-gayō.' Suāṛī-nē kahī, 'ai suāḷyā, yahā̃ ūbhō kyū̃ rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?
Pāṇī pīr lāyak kākā-kū̃ salām kar.' Suāṛyō jhaṭ pāṇī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
pībā-lāgyō, ar jad pāṇī pīr dhāy-giyō ū̃-nē nāhar-kū̃
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
salām karī. Phēr suāṛī-kī āṛī dēkhar ū̃-nē ū̃-sū̃
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
kahī ki, 'tū̃ kai jhā̃kai-hai? Tū-bhī pāṇī pīr āp^{a}ṇā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
kākā-kū̃ salām kar.' Jad suāṛī pāṇī pī-chukī ū̃-nē nāhar-sū̃
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
kahī kē, 'mhā̃-kī jāg-nē chālō; wahā̃ mhārē dō bachchā̃ hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
suāṛyō tō kahai-hai, "yē mhārā hai," ar maĩ kahū̃-hū̃, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mhārā hai." Jī-sũ thē chāl-kar wā̃-kī dō pā̃tī pāṛ-dō.' Jad nāhar-nē
mine are." So thou having-come them-of two shares make.' Then the-tiger-by

āp-kā man-mē̃ bachārī kai, 'hũ yā̃ chārā̃-nē khā-jā̃ũgō.'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'

Ab wē wahā̃-sũ ul^{a}ṭā bāw^{a}ṛyā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then

suāṛī-nē āp^{a}kā suāṛyā-sũ kahī ki, 'tū bhītar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone

dōnũ bachchān-kũ bārē lē-ā. Nāhar pā̃ti pāṛ-dēgō.' Suāṛyō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal

ḍar-kī mārī bārē nahī̃ kaṛyō; maĩnē-hī riyō. Jad suāṛī
fear-of through out not came-out; within he-remained. Then the-she-jackal

bōlī, 'maĩ bachchān-kũ lāũ-hũ.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing am.' This having-said she also

jā-ghusī. Bārē akēlō nāhar hī ūbhō rah^{a}bō-karyō.
entered. Outside alone the-tiger only standing remained.

Pāchhai suāṛī-nē āp-kī nār ā̃dar-mē̃-sũ bārē kāḍar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting

nāhar-sũ bōli, 'bābā, mhā̃-kō rājīnāmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed

suāṛyā-nē lē-līnō, aur ēk ma-nē.' Nāhar ul^{a}ṭō ḍāṅg-mē̃
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in

chaḷō-gayō. Ī̃ tarah wē bach-giyā, aur nāhar-kũ bātā̃-mē̃
went-away. This in-manner they were-saved, and the-tiger-to stories-in

lagār wā̃-nē pāṇī pī-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MĒWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kásam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ. STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीँ आदमी-कै दो बेटा हा । उन-मैँ-तैँ छोटा-नै अपणा बाप-तैँ कही बाबा धन-मैँ-तैँ मेरा बट-को आवै सो मूँ-नै बाँट-दे । वैँह-नै अपणू धन उन-नै बाँट-दीयो । घणा दिन नाँह हुया जब छोटो बेटो सब धन ले-कर पर-देस-मैँ चल्यो-गयो । अर उत जा-कर सब धन कुग्गैलै चळ-कर बिगाड़-दीयो । जब वैँह-नै सारो धन बिगाड़-दीयो जब वैँह देस-मैँ भौत भाख्यो काळ पड़्यो अर वो कंगाळ हो-गयो । वो गयो अर वैँह देस-का रहण-वाळा था उन-मैँ-तैँ एक-कै रह्यो । वो वैँह-नै अपणा खेताँ-मैँ सूर चरावण-नै खँदायो । जो बरका सूर खाय-हा उन-तैँ वो अपणू पेट भरण-नै राजी थो । कोई आदमी वैँह-नै किमैँ बी नाँयँ देतो । जब वैँह-नै सुरत आई उन कही मेरा बाप-का नौकराँ-नै रोटी घणी अर मैँ भूको मरूँ-हूँ । मैँ उठूँगो अपणा बाप-कै कनै जाऊँगो अर वैँह-नै कहूँगो बाबा मैँ ईसुर-को पाप कर्‍यो अर तेरो पाप कर्‍यो अर तेरो बेटो कहण लायक नाँयँ । तेरा नौकराँ-मैँ मूँ-नै बी राख-ले । वो ऊठ्यो अर अपणा बाप कनै आयो । वैँह-को बाप वैँह-नै दूर-ही-तैँ आवतो देख्यो । जब वैँह-नै दया आई । जब दौड़-कर गळै लगायो अर वैँह-नै चूमण चाटण लाग्यो । बेटै वैँह-नै कही बाबा मैँ ईसुर-को पाप कर्‍यो अर तेरो पाप कर्‍यो अर तेरो बेटो कहण लायक नाँयँ । पर बाप नौकराँ-तैँ कही आछ्या-तैँ आछ्या कपड़ा ल्यावो अर वैँह-नै पहरावो । वैँह-का हाताँ-मैँ गूँठी पहरावो अर पागाँ-मैँ जोड़ो पहरावो । हम खाँ पीवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-कै जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्या ॥

वैँह-को बडो बेटो खेत-मैँ हो । वो आयो अर घर-कै नीड़ै आयो जब वो गावणू बजावणू और नाचणू सुण्यूँ । वैँह नौकराँ-मैँ-तैँ एक बुलायो अर वैँह-नै पूछो यो के बात हो-रही है । उन वैँह-तैँ कह्यो तेरो भाई आयो है अर तेरै बाप-नै जाफत दई-है क्यूँ वो वह-नै राजी-खुसी आँण मिल्यो । वोह छोय हो-गयो । अर भीतर नाँह गयो । जब वैँह-को बाप बाहर आयो अर वोह मनायो । उन जुबाब कह-कर अपणा बाप-नै कह्यो देख इतना बरसाँ-तैँ

मैँ तेरी सेवा करूँ-हूँ कबै मैँ तेरो कहणू नाँह गेल्यो । तो-बी तैँ मूँ-नै कबै एक बकरी-को बच्चो बी ना दियो अक मैँ अपणा भायलाँ-की साथ खुसी करतो । पर तैँ तेरो यो बेटो आव-तैँ-हीँ ज्हैँ तेरो धन राँडाँ-मैँ उडा-दियो वैँह-नै जाफत दई । वोह वैँह-नै कही बेटा तू सदा मेरै साभै-है । जो किमैँ मेरै कनै है सो तेरो-ही है । राजी होणू अर खुसी करणू आछी बात है । क्यूँ यो तेरो भाई मर-गयो थो सो फिर-कै जीयायो है । जातो रह्यो थो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ DIALECT. STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī̃ ādᵃmī-kai dō bēṭā hā. Un-maĩ-taĩ chhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by

apᵃṇā bāp-taĩ kahī, 'bābā, dhan-maĩ-taĩ mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes

sō mū̃-nai bā̃ṭ-dē.' Waĩh-nai apᵃṇū dhan un-nai bā̃ṭ-dīyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.

Ghaṇā din nā̃h huyā jab chhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having

par-dēs-maĩ chaḷyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth

kuggailai chaḷ-kar bigā̃ṛ-dīyō. Jab waĩh-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth

bigā̃ṛ-dīyō, jab waĩh dēs-maĩ bhaut bhāryō kāḷ paṛyō;
was-squandered-away, then that country-in a-very mighty famine fell;

ar wō kaṅgāḷ hō-gayō. Wō gayō ar waĩh dēs-kā rahaṇ-wāḷā
and he a-beggar became. He went and that country-of inhabitants

thā, un-maĩ-taĩ ēk-kai rahyō. Wō waĩh-nai apᵃṇā khētā̃-maĩ
were, them-among-from one-in-of remained. By-him him-to his-own fields-in

sūr charāwaṇ-nai khā̃dāyō. Jō barᵃchhā sūr khāy-hā un-taĩ wō
swine feeding-for it-was-sent. What husks swine eating-were them-from he

apᵃṇū pēṭ bharaṇ-nai rājī thō. Kōī ādᵃmī waĩh-nai kimaĩ bī nā̃yā̃
his-own belly filling-for ready was. Any man him-to anything even not

dētō. Jab waĩh-nai surat āī un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of

naukᵃrā̃-nai rōṭī ghaṇī, ar maĩ bhūkō marū̃-hū̃. Maĩ ūṭhū̃gō
servants-to bread much (-is), and I hungry dying-am. I will-arise

apᵃṇā bāp-kai kanai jāū̃gō, ar waĩh-nai kahū̃gō, "bābā, maĩ
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahaṇ
God-of sin was-done, and thy sin was-done; and thy son to-be-called
lāyak nā̃yā̃. Tērā nauk^arā̃-maĩ mū̃-nai bī rākh-lē." ' Wō
fit I-am-not. Thy servants-among me-to also keep." ' He
ū̃ṭhyō ar ap^aṇā bāp-kanai āyō. Waĩh-kō bāp waĩh-nai
arose and his-own father-near came. His by-father him-to
dūr-hī-taĩ āw^atō dēkhyō. Jab waĩh-nai dayā āī;
distance-even-from coming he-was-seen. Then him-to compassion came;
jab dauṛ-kar gaḷai lagāyō, ar waĩh-nai chūmaṇ-chāṭaṇ lāggyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.
Bēṭai waĩh-nai kahī, 'bābā, maĩ Īsur-kō pāp karyō ar
By-the-son him-to it-was-said, 'father, by-me God-of sin was-done and
tērō pāp karyō. Ar tērō bēṭō kahaṇ lāyak nā̃yā̃.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But
bāp nauk^arā̃-taĩ kahī, 'āchhyā-taĩ āchhyā kap^aṛā lyāwō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
waĩh-nai pah^arāwō; waĩh-kā hātā̃-maĩ gū̃ṭhī pah^arāwō, ar pāgā̃-maĩ jōṛī
him-to put-on; his hands-on a-ring put, and feet-on shoes
pah^arāwō. Ham khā̃ pīwā̃ ar khusī karā̃. Kyū̃ yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
mar-gayō-thō, jō phir-kai jīy-āyō-hai; jātō-rahyō-thō, sō pā-gayō.'
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.'
Ar wai khusī karaṇ lāggyā.
And they pleasure to-do began.

Waĩh-kō baḍō bēṭō khēt-maĩ hō. Wō āyō ar ghar-kai nīṛai āyō,
His elder son field-in was. He came and house-to near came,
jab wō gāw^aṇū bajāw^aṇū aur nāch^aṇū suṇyū̃. Waĩh nauk^arā̃-
then by-him singing music and dancing was-heard. By-him servants-
maĩ-taĩ ēk bulāyō ar waĩh-nai pūchhī, 'yō kē bāt hō-rahī
from-among one was-called and him-to it-was-asked, 'this what thing going-on
hai?' Un waĩh-taĩ kahyō, 'tērō bhāī āyō hai; ar tērai bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
jāphat daī-hai; kyū̃ wō waĩh-nai rājī-khusī ā̃ṇ miḷyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
Wōh chhōy hō-gayō; ar bhītar nā̃h gayō. Jab waĩh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
ar wōh manāyō. Un jubāb kah-kar ap^aṇā
and by-him (he-)was-persuaded. By-him reply said-having his-own
bāp-nai kahyō, 'dēkh, it^anā bar^asā̃-taĩ maĩ tērī sēwā karū̃-hū̃;
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
kabai maĩ tērō kah^aṇū nā̃h gēryō; taubī taĩ mū̃-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^{a}rī-kō bachchō bī nā diyō, ak maĩ ap^{a}ṇā bhāy^{a}ḷā̃-kī

she-goat-of a-young-one even not was-given, that I my-own friends-of

sāth khusī kar^{a}tō. Par taĩ tērō yō bēṭō āw^{a}taĩ-hī̃

with merriment might-have-made. But by-thee thy this son on-coming-just

jhaĩ tērō dhan rāṇḍā̃-maĩ uḍā-diyō waĩh-nai jāphat daī.'

by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh waĩh-nai kahī, 'bēṭā, tū sadā mērai sājhai hai, jō-kimaĩ

By-him him-to it-was-said, 'son, thou always me with art, whatever

mērai kanai hai sō tērō-hī hai. Rājī hōṇū ar khusī kar^{a}ṇū

to-me near is that thine-alone is. Pleased to-become and merriment to-make

āchhī bāt hai; kyū̃ yō tērō bhāī mar-gayō-thō, sō phir^{a}-kai jīy-āyō

good thing is; because this thy brother dead-gone-was, he again alive

hai; jātō-rahyō-thō, sō pā-gayō hai.'

is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ. STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागळो अर एक नाहार अर एक चौपो ये च्यारूँ अंध कूवा-मैं पड़्या-था । एक राजा सिकार खेलतो डोळै-थो । वैंह-नै लाग्याई पिस । वैंहीं कूवा-पर आयो । कूवा-मैं देख्यो तो च्यार जानवर पड़्या-हैं । फेर कागळो बोल्यो कै तू मूँ-नै काढ-ले तो तेरै माँय भीड़ पड़ैगी जब मैं तेरै काम आऊँगो । जब राजा-नै वो काढ-लीयो । जब कागळो बोल्यो अक सब्ब-नै काढीयो । हीर-नै मत काढीयो । कागळा-नै काढ-लीयो जब चौपो बोल्यो कै मूँ-नै बी काढ-ले । मैं तेरै भीड़ पड़्याँ-मैं काम आऊँगो । वैंह-नै बी काढ-मीयो । वो बोल्यो हीर-नै मत काढीयो । नाहार-नै काढ-ले । जब वो बी काढ-लीयो । चौपो बी काढ-लीयो । फेर नाहार बोल्यो मँ-नै बी काढ-ले । कै मैं तो तू-नै ना काढूँ । तू तो मूँ-नै खा-जा । फेर बोल्यो नाहार अक मैं तू-नै ना खाऊँ । तू मूँ-नै काढ-ले । तू-मैं भीड़ पड़ैगी जब मैं तेरै काम आऊँगो । जब तेरै माँयँ भीड़ पड़ै जब तू मेरै कनै आ-जैयो । जब राजा-नै वो काढ-लीयो । जब नाहार बोल्यो अक हीर-नै मत काढीयो । जब हीर बी बोल्यो कै मूँ-नै बी काढ-ले । जब राजा-नै दया आ-गई । वो बी काढ-लीयो । हीर बोल्यो अक भीड़ पड़ै जब मेरै कनै आ-जैयो तू । च्यारूँ अपणा अपणा घर-नै चल्या-गया । राजा सिकार खेलर अपणै घर आयो ॥

कोईक दिन राजा-नै हो-गया । जब राजा-मैं भीड़ पड़ी । तो राजा नाहार कनै गयो । नाहार पा-गयो वैंह-नै । जब वैंह-नै कड़ूला तागड़ी चाँदी-का डोरा सोना-का मुरकी सोना-की दई । माल भौत-सो दियो । जब वैंह-नै पोट बाँध दई नाहार-नै । फेर राजा बोल्यो मुज-सैं तो यो बोझ नाँह चळै । नाहार बोल्यो मेरै ऊपर पोट धर-ले । तू बी चढ-ले । थारै गाँव पौंहचा-द्यूँगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी चढ-लीयो । फेर उन-का गाँव-मैं ल्या उतार्‌यो । जब राजा पोट अपणा घर-नै लीयायो अर नाहार जंगळ-मैं गयो ॥

फेर दूसरै दिन राजा कागळा कनै गयो । जब कागळो बोल्यो बैठ-जा । मैं तेरै आटै किमैं ल्याऊँ-हूँ । राजा बैठ-गयो । कागळो गाँव-मैं उड-गयो । एक बैरबानी-नै नथ काढ-कर अर बोरळो सोना-को धर राख्या-था । वो उन-नै ले-कर उडियायो । फेर राजा-नै दे-दई । राजा घर लीयायो ॥

दूसरै दिन राजा हीर-कै गयो । हीर-नै बैठा-लीयो । वैंह गाँव-मैं रोजीना आदमी-की बळ लीयो-करतो भैंयाँ घर गैल । जैंह दिन वैंह-हीं-को ओसरो थो हीर-को बळ-को । राजा-नै रसोई जिमाई अर किंवाड़ाँ भीतर कोठा-मैं मूँद-दीयो अर साँकळ लगा-दई । फेर

ह्वीर गाँव-मैँ गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बळ-मैँ द्याँगा। जब सब आँ-गया। भैँयाँ-पर जोत कर-दई। कढाँयँ लीयाया अर वैँह राजा-नै बी पकड़ ल्याया। हात पाँव बाँध-कर पटक-दीयो अर भाटा-कै छुरी पैनाँवण लाग-गया॥

जो वो कागळो वैँह-को भायळो थो वो उड-रह्यो-थो। वैँह-नै देख्यो तो उड-कर नाहार कनै गयो। नाहार-नै बोल्यो कै राजा तो ह्वीर कनै चल्यो-गयो। वैँह-नै तो भैँयाँ-की बळ-मैँ देंगा। त्यारी हो-रई है। जलदी चाल अर चौपा-नै बी ले-चाल। फेर चळ-दीया अर चौपा-नै साथ ले-लीयो। तो तीनू मनसूबो करण लाग्या कै कागळा तू के करागो। कै मैँ भैँयाँ-की जोत-का-माँयँ-तैँ बाती लें-कर गाँव-मैँ पूर द्यूँगो। सगळा आदमी गाँव-मैँ भाग-जाँयँगा। कोई पान च्यार डटैँगा। कागळो नाहार-नै बोल्यो तू के करागो। कै पान च्यार रहैँगा उन-नै मैँ खा-ल्यूँगो। मैँ बी भूको मरूँ-हूँ। फेर नाहार-चौपा-नै बोल्यो तू के करागो। कै मेरै ऊपर तम चढा-दीयो। मैँ ले-कर भाग-जाऊँगो। कनै-हीँ जा पौँहच्या। जब राजा-की नाड़-पर छुरी धरी अर कागळो बाती ले-कर गाँव-मैँ पूर दई। जब गाँव-मैँ आदमी भाज-गा आग-नै देख-कर। तीन आदमी रह्या। जिन-नै नाहार खा-गयो। चौपा-पर चढा-दीयो। चौपो ले-कर भाग्यायो। फेर नाहार अर कागळो बी भाग्याया। राजा-नै राजा-कै घर घाल्यो। वै अपणै घर गया॥

[No. 36.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ. STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg^{a}ḷō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,

yē chyārũ andh kūwā-maĩ paṛyā-thā. Ēk rājā sikār khēl^{a}tō
these the-four a-blind well-in fallen-were. A king hunt playing

ḍōḷai-thō. Waĩh-nai lāgy-āī pis. Waĩ-hĩ kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on

āyō. Kūwā-maĩ dēkhyō tō chyār jān^{a}war paṛyā-haĩ.
he-came. The-well-in it-was-seen then four animals fallen-are.

Phēr kāg^{a}ḷō bōlyō kai, 'tū mũ-nai kāḍh-lē, tō tērai-mãyã
Then the-crow said that, 'thou me take-out, then thee-on

bhīṛ paṛaigī, jab maĩ tērai kām āũgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by

wō kāḍh-līyō. Jab kāg^{a}ḷō bōlyō ak, 'sab-nai kāḍhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.

Hīr-nai mat kāḍhīyō.' Kāg^{a}ḷā-nai kāḍh-līyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass

bōlyō kai, 'mũ-nai bī kāḍh-lē. Maĩ tērai bhīṛ paṛyã-maĩ
said that, 'me also take-out. I to-thee difficulty falling-on

kām āũgō.' Waĩh-nai bī kāḍh-līyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr

mat kāḍhīyō. Nāhār-nai kāḍh-lē.' Jab wō bī kāḍh-līyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.

Chaupō bī kāḍh-līyō. Phēr nāhār bōlyō, 'mũ-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also

kāḍh-lē.' Kai, 'maĩ tō tū-nai nā kāḍhũ.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.

Tū tō mũ-nai khā-jā.' Phēr bōlyō nāhār ak, 'maĩ
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāū̃. Tū mū̃-nai kāḍh-lē. Tū-maĩ bhīṛ paṛaigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,

jab maĩ tērai kām āū̃gō. Jab tērai-mā̃yā̃ bhīṛ paṛai,
then I to-thee of-use will-come. When thee-in difficulty falls,

jab tū mērai kanai ā-jaiyō.' Jab rājā-nai wō kāḍh-līyō.
then thou to-me near please-come.' Then the-king-by he was-taken-out.

Jab nāhār bōlyō ak, 'hīr-nai mat kāḍhīyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr

bī bōlyō kai, 'mū̃-nai bī kāḍh-lē.' Jab rājā-nai dayā ā-gaī.
also said that, 'me also take-out.' Then the-king-to pity came.

Wō bī kāḍh-līyō. Hīr bōlyō ak, 'bhīṛ paṛai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then

mērai kanai ā-jaiyō tū.' Chyārū̃ ap^{a}ṇā ap^{a}ṇā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to

chaḷyā-gayā. Rājā sikār khēlar ap^{a}ṇai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōī-k din rājā-nai hō-gayā. Jab rājā-maĩ bhīṛ paṛī.
Some days the-king-to passed. Then the-king-in difficulty fell.

Tō rājā nāhār kanai gayō. Nāhār pā-gayō waĩh-nai.[1] Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then

waĩh-nai kaṛūlā tāg^{a}ṛī chā̃dī-kā, ḍōrā sōnā-kā, mur^{a}kī
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring

sōnā-kī daī. Māl bhaut-sō diyō. Jab waĩh-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle

bā̃dh daī nāhār-nai. Phēr rājā bōlyō, 'muj-saĩ tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed

yō bōjh nā̃h chaḷai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.

Tū bī chaḍh-lē. Thārai gā̃w paũh^{a}chā-dyū̃gō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then

pōṭ bī dhar-laī nāhār ūpar. Ar rājā bī chaḍh-līyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.

Phēr un-kā gā̃w-maĩ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king

pōṭ ap^{a}ṇā ghar-nai līy-āyō, ar nāhār jaṅgaḷ-maĩ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs^{a}rai din rājā kāg^{a}ḷā kanai gayō. Jab kāg^{a}ḷō
Again on-another day the-king the-crow near went. Then the-crow

bōlyō, 'baiṭh-jā; maĩ tērai āṭai kimaĩ ly-āū̃-hū̃.' Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

[1] Note the subject of a *neuter* verb, in the agent-case.

baiṭh-gāyo. Kāg^{a}ḷō gãw-maĩ uḍ-gayō. Ēk bair^{a}bānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
kāḍh-kar ar bōr^{a}ḷō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
lē-kar uḍiy-āyō. Phēr rājā-nai dē-daī. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
līy-āyō.
brought (them).

Dūs^{a}rai din rājā hīr-kai gayō. Hīr-nai baiṭhā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
līyō. Waĩh gãw-maĩ rōjīnā ād^{a}mī-kī baḷ līyō-kar^{a}tō bhaĩyõ
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
ghar gail. Jaĩh din waĩh-hĩ-kō ōs^{a}rō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
baḷ-kō. Rājā-nai rasōī jimāī, ar kĩwāṛã bhītar kōṭhā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
maĩ mũd-dīyō, ar sãkaḷ lagā-daī. Phēr hīr gãw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
maĩ gayō kai, 'jal^{a}dī chālō, mhārai ēk ād^{a}mī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
baḷ-maĩ dyãgā.' Jab sab ā-gayā. Bhaĩyã-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
kar-daī. Kaḍhãyã līy-āyā, ar waĩh rājā-nai bī pakaṛ
was-arranged. Sweetmeats they-brought, and that king also having-seized
ly-āyā. Hāt pãw bãdh-kar paṭak-dīyō ar bhāṭā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
kai chhurī painãwaṇ lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg^{a}ḷō waĩh-kō bhāy^{a}ḷō thō, wō uḍ-rahyō-thō. Waĩh-
Who that crow him-of friend was, he flying-was. Him-
nai dēkhyō, tō uḍ-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
bōlyō kai, 'rājā tō hīr kanai chaḷyō-gayō. Waĩh-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
tō bhaĩyã-kī baḷ-maĩ dẽgā. Tyārī hō-raī-hai. Jal^{a}dī
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
chāl, ar chaupā-nai bī lē-chāl.' Phēr chaḷ-dīyā, ar chaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
sāth lē-līyō. Tō tīnū man^{a}sūbō karaṇ lāgyā kai, 'kāg^{a}ḷā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
tū kē karāgō?' Kai, 'maĩ bhaĩyã-kī jōt-kā-mãyã-taĩ
thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bātī lē-kar g͠āw-maĩ pūr dyū̃gō. Sag^{a}ḷā ād^{a}mī g͠āw-maĩ
wick taken-having village-in conflagration will-give. All men village-in

bhāg-jā̃yā̃gā. Kōī pān chyār ḍaṭaĩgā.' Kāg^{a}ḷō nāhār-nai
will-run-away. Some five four will-remain-behind.' The-crow the-tiger-to

bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaĩgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,

un-nai maĩ khā-lyū̃gō. Maĩ bī bhūkō marū̃-hū̃.' Phēr nāhār
them I will-eat-up. I also hungry dying-am.' Again the-tiger

chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above

tam chaḍhā-dīyō. Maĩ lē-kar bhāg-jāū̃gō.' Kanai-hĩ jā
you cause-to-mount. I taken-having will-run-away.' Near-even having-gone

paũh^{a}chyā. Jab rājā-kī nāṛ-par chhurī dharī, ar kāg^{a}ḷō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow

bātī lē-kar g͠āw-maĩ pūr daī. Jab g͠āw-
the-wick taken-having the-village-in conflagration was-given. Then the-

maĩ ād^{a}mī bhāj-gā āg-nai dēkh-kar. Tīn ād^{a}mī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.

Jin-nai nāhār khā-gayō. Chaupā-par chaḍhā-dīyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass

lē-kar bhāgy-āyō. Phēr nāhār ar kāg^{a}ḷō bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.

Rājā-nai rājā-kai ghar ghālyō. Wai ap^{a}nai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahīr, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahīr.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahīr, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahīr.' Then the Ahīr also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahīr, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahīr. The Ahīr told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahīr to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahīr's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahīr, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHĪRWĀṬĪ.

I give two specimens of Ahīrwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ. DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैँ छोटनो बाप-तैँ बोल्यो अक बाबा-जी माल-को बट जो मूँ-नैँ दीणूँ होय सो दे-दो। जब ऊ-नैँ वो माल-को बट जिस तरह कह्यो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसाँ-नैँ चळो-गयो अर वठै अपणू धन बद-चळनी-मेँ खो-दियो। जब सब खरच कर-चुक्यो और वँह देस-मेँ बड़ो काळ पड़-गयो अर वोह कंगाल हो-गयो तो वठै-ही वँहाँ देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-मेँ सूर चरावण-नैँ भेजो। अर उन चाही के उन छोळकाँ-तैँ जो सूर खाय-था उन-तैँ अपणो पेट भरै। क्यूँके वँह-नैँ कोई किमैँ नाह दे-थो। जब सुरत सँभार-के कही अक म्हारे घरी कितनाँ-ही मिह्नतियाँ-नैँ रोटी सै अर मैँ भूखो मरतो डोळूँ-सूँ। मैँ उठ-के अपणा बाबा-जी कनै जाऊँगो अर उन-तैँ कहूँगो कि म-नैँ धणी-को और तुम्हारो अलबत खोट कर्यो-सै अर इब मैँ इसो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-नैँ अपणा मिह्नतियाँ-की तरह-ही राख-ले। जब उळ्या-तैँ अपणा बाप पाहनै चळ-दियो। और वो अभी दूर थो अक देखताँ-ही वँह-का बाप-नैँ महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नैँ कही अक बाबा-जी हमीँ धणी-को और तेरो अलबत खोट कर्यो-सै। इब मैँ तेरो बेटो कहावण लायक ना रह्यो। वँह-को बाप अपणा मिह्नतियाँ-नैँ बोल्यो अक अच्छा-तैँ अच्छा कपड़ा अँह-नैँ पहराय-दो। अर अँह-का हाथ-मेँ गूँठी और पावाँ-मेँ जोड़ी पहराय-दो। अर हम खाँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नैँ फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचळा करण लग्यो॥

वँह-को बड़ो बेटो खेत-मेँ थो। जब घर-के नीड़े आयो गाजा-बाजा-नैँ सुण-के अपणा एक मिह्नती-नैँ बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नैँ बड़ी खातर-दारी करी-सै न्यूँ-अक वँह-तैँ राजो-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वँह-का बाप-नैँ वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैँ कही अक देख मैँ इतना बरस-तैँ तेरी टहल करूँ-सूँ अर कदी तेरो कह्यो ना गेर्यो-सै मल तैँ कदो मूँ-नैँ एक बकरी-को बच्चो ना दियो जँह-तैँ मैँ भी अपणा पिआरा ढब्बियाँ-की खातर करतो। इब जब-तैँ तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणाँ-नैँ खुवा-लुटा-दियो तम्हो-नैँ वँह-की बोहत खातर करी। उन वँह-नैँ कही बेटा तू सदा-तैँ मेरे धोरे सा। किमैँ मेरो तेरो दो नाही सै। तू-नैँ बी चाव करणो थो अक तेरा इन भाई-नैँ फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गो॥

[No. 37.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ. DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ^{a}nō bāp-taĩ

A-certain man-to two sons were. Them-in-from the-younger the-father-to

bōlyō ak, 'bābā-jī, māl-kō baṭ jō mũ-nẽ dīṇũ hōy,

said that, 'father, the-property-of share which me-to to-be-given may-be,

sō dē-dō.' Jab ū-nẽ wō māl-kō baṭ jis tarah kahyō-thō,

that give.' Then him-by that property-of share which way said-it-was,

us-ī tarah bā̃ṭ diyō. Thōṛā din pīchhē chhōtō

in-that-very way having-divided it-was-given. A-few days after the-younger

bēṭō sag^{a}ḷō māl jamā-kar-kē par-dēsā̃-nẽ chaḷō-gayō; ar

son all property collected-made-having foreign-countries-to went-away; and

waṭhai ap^{a}ṇū dhan bad-chaḷ^{a}nī-mẽ khō-diyō. Jab sab kharach kar-

there his-own fortune evil-behaviour-in wasted. When all expenditure was-

chukyō, aur wāh dēs-mẽ baṛō kāḷ paṛ-gayō, ar wōh kaṅgāḷ

made-completely, and that country-in a-great famine fell, and he indigent

hō-gayō, tau waṭhai-hī wāhĩ dēs-kā bhāg^{a}wān jimīdār-kē jā

became, then there-even that-very country-of a-rich landlord-to going

lagyō. Un wōh ap^{a}ṇā khēt-mẽ sūr charāwaṇ-nẽ bhējō.

he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.

Ar un chāhī kē un chhōl^{a}kā̃-taĩ, jō sūr khāy-thā,

And by-him it-was-wished that those husks-by, which swine an-eating-were,

un-taĩ ap^{a}ṇō pēṭ bharai; kyũ-kē wāh-nẽ kōī kimaĩ

them-by his-own belly he-may-fill; because him-to anybody anything

nāh dē-thō. Jab surat sā̃bhār-kē kahī ak, 'mhārē

not a-giving-was. Then senses arranged-having it-was-said that, 'on-my

gharī kit^{a}nā̃-hī mihin^{a}tiyā̃-nẽ rōṭī sai, ar maĩ bhūkhō mar^{a}tō

on-house how-many-even labourers-to bread is, and I hungry dying

ḍōḷũ-sũ. Maĩ uṭh-kē ap^{a}ṇā bābā-jī kanai jā̃ũgō ar un-taĩ

wandering-am. I arisen-having my-own father near will-go and him-to

kahũgō ki, 'ma-nẽ Dhaṇī-kō aur tumbārō al^{a}bat khōṭ karyō-sai;

I-will-say that, 'me-by God-of and your surely evil-deed done-is;

ar ib maĩ isō nā rahyō ki phir tērō bēṭō kahāũ. Ar

and now I such not remained that again thy son I-may-be-called. And

ib tū mū̃-nẽ ap^{a}ṇā mihin^{a}tiyā̃-kī tarah-hī rākh-lē"' Jab uṭhyā-taĩ
now thou me thy-own labourers-of like-even keep."' Then arisen-having

ap^{a}ṇā bāp pāh^{a}nē chal-diyō. Aur wō abhī dūr thō ak dēkh^{a}tā̃-
his-own father near he-started. And he yet far was that on-seeing-

hī wā̃h-kā bāp-nẽ mahar ā-gaī, aur bhāj-kē ap^{a}ṇē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-

liyō, aur bōhat pyār kiyō. Bēṭā-nẽ kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,

hamī̃ Dhaṇī-kō aur tērō al^{a}bat khōṭ karyō-sai. Ib maĩ tērō bēṭō kahāwaṇ
I God-of and thy surely evil have-done. Now I thy son to-be-called

lāyak nā rahyō.' Wā̃h-kō bāp ap^{a}ṇā mihin^{a}tiyā̃-nẽ bōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-

taĩ-achchhā kap^{a}ṛā ā̃h-nẽ pah^{a}rāy-dō; ar ā̃h-kā hāth-mẽ gū̃ṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and

pāwā̃-mẽ jōṛī pah^{a}rāy-dō; ar ham khā̃h ar khusī karā̃gā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;

kyū̃-kē mērē lēkhē mērē bēṭā-nẽ phir-kē janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.

Jab wō chāw-chōch^{a}ḷā karaṇ lagyō.
Then he rejoicing to-make began.

Wā̃h-kō baṛō bēṭō khēt-mẽ thō. Jab ghar-kē nīṛē āyō
Him-of elder son field-in was. When the-house-of near he-came

gājā-bājā-nẽ suṇ-kē ap^{a}ṇā ēk mihin^{a}tī-nẽ bōlyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,

'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;

aur tērā bābā-jī-nẽ baṛī khātar-dārī karī-sai; nyū̃-ak wā̃h-taĩ
and thy father-by a-great feast done-is; because-that him-by

rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside

nāh gayō. Wā̃h-kā bāp-nẽ wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap^{a}ṇā bāp-taĩ kahī ak, 'dēkh, maĩ it^{a}nā baras-taĩ
By-him his-own father-to it-was-said that, 'see, I so-many years-since

tērī ṭahal karū̃-sū̃; ar kadī tērō kahyō nā gēryō-sai; maĩ
thy service doing-am; and ever thy sayings not disobeyed-is; but

taĩ kadī mū̃-nẽ ēk bak^{a}rī-kō bachchō nā diyō jā̃h-taĩ maĩ
thou ever me-to one she-goat-of young-one not was-given which-with I

bhī ap^{a}ṇā piārā ḍhabbiyā̃-kī khātar kar^{a}tō. Ib jab-taĩ
also my-own dear companions-of feasting might-have-done. Now since

tērō yō bēṭō āyō ar in tērō sag^{a}ḷō dhan kis^{a}baṇā̃-nẽ
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhī-nẽ wãh-kī bōhat khātar karī.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' By-him
wãh-nẽ kahī, 'bēṭā, tū sadā-taĩ mērē dhōrē sā; kimaĩ
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
mērō tērō dō nāhī sai. Tū-nẽ bī chāw karⁿṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
ak tērā in bhāī-nẽ phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
phir miḷyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwāṭī comes from the Jhajjar *Tahṣīl* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō paṛō thō,* is good Ahīrwāṭī, and the second, *us-kā jamāī bērē-nai āyā,* is equally good Bāṅgarū. So throughout the whole specimen Bāṅgarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō,* for the Ahīrwāṭī *bōlyō,* and sometimes words like the Bāṅgarū *bōlā.* The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aĩh* is used for the nominative *yō,* this.

[No. 38.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ. DISTRICT ROHTAK.

ایک اهیر دوکهالو پڑو تهو ۔ اوس کا جمای بیرے نے آیا ۔ جس دن وہ
آیا ۔ اهیر کے مارِی مارِی اوت هو رهی تهی ۔ هیر اپنے بهای سے بولو ۔ کہ
اینہ لال پگڑی والو کون بیٹهو سے ۔ وہ بولو ۔ تیرو مہمان سے ۔ کہ کونسو سے ۔
یو سے جیکلي کے گهر والو ۔ وہ هیر بولا ۔ کہ تو جیکلی کے گهر والو سے ۔ کہ
هان جی تو بیرا میرے آج اوت هوی سے ۔ تو کچهہ مانگ ۔ هیر کا جمای
بولو ۔ کہ بیرا تو جی کو کڑڑو سے ۔ مین مانگونگا ۔ سونا دیگو ۔ وہ بولا کہ ناہ کے
طرح دونگو ۔ میرے مرتے کے مونهہ تین نکل گئی ۔ هیر کے جمای نے کہا ۔
کہ جی تم دو ۔ تو مین نے وہ چوسنگ جیلی لٹک رهی وہ دیدو ۔ هیر بولا ۔ کہ
تو بڑو سہنو ۔ کہ یا جیلی تین تین چند کے پوری گیل ۔ اور جینہنے اکیس ۲۱
برس دهرے هوگیو ۔ میرے کاکا حکملا کے هاتهہ کی ۔ میرے کالجے
کی کور ۔ جینہہ پر تین تین بیاہ بگڑان سے ۔ تین نے کیطرح دیدون ۔

[No. 38.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ. DISTRICT ROHTAK.

Ēk ahīr dukhāḷō parō thō. Us-kā jamāī bērē-nai āyā.
An Ahīr sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahīr-kai māṛī-māṛī ōt hō-rahī-thī. Hīr
On-what day he came, the-Ahīr-to gradually recovery occurring-was. The-Ahīr

ap^{a}ṇē bhāī-sē bōlō ki, 'aīh lāl-pag^{a}ṛī-wāḷō kauṇ baiṭhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He

bōlō, 'tērō mehmān sai.' Ki, 'kauṇ-sō sai?' 'Yō sai Jai-kaḷī-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷī-

kai ghar-wāḷō.' Woh hīr bōlā ki, 'tū Jai-kaḷī-kai ghar-wāḷō sai?'
to husband.' That Ahīr said that, 'thou Jai-kaḷī-to husband art?'

Ki, 'hā̃-jī.' 'Tō, bīrā, mērai āj ōt huī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh mā̃g.' Hīr-kā jamāī bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahīr-of son-in-law said that, 'brother, thou

jī-kō kar^{a}ṛō sai. Maī̃ mā̃gū̃gā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said

ki, 'nāh kai-ṭarah dū̃gō? Mērē mar^{a}tē-kē mūh-taī̃ nikaḷ-gaī.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāī-nai kahā ki, 'jī tam dō, tō maī̃-nai woh
The-Ahīr-of son-in-law-by it-was-said that, 'if you give, then me-to that

chausang jēḷī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahīr said that 'thou

baṛo sohannō; ki yā jēḷī tīn tīn chand-kai pōrī gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and

jaīh-nai ikīs baras dharē-dharē hō-gayō, mērē kākā Ḥukam^{a}lā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.

Mērē kāl^{a}jē-kī kōr. Jaīh-par tīn tīn biyāh big^{a}ṛā̃-sai. Taī-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to

kai-ṭarah dē-dū̃?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kaḷī's husband.' Said the Ahīr, 'are you Jai-kaḷī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Ḥukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāṅgṛī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāṅgṛī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था। उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्ह-के म्हारो धन-को हिस्सो दै-लाख। ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो। फिर थोडा-ई दिन-में ऊ छोटो छोरो सब अपनी माल-मत्ता एकट्टी करी-ने कोई एक दूर देस-में चळ्यो-गयो। ओर वाँ चेन-में रै-ने ओ-ने सब अपनो धन उडै-दियो। सब खरच हुआ-पर उना देस-में भोत बडो काळ पड्यो ओर ओ-के खावा पीवा-की भोत अडचन पडवा लागी। जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो। ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे। ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो। पन ऊ-बी ओ-के कोई-ने दियो नी। जदे ऊ सूद-में आयो तो केन लग्यो म्हारा बाप-के घरे तो सुकता-ज मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिळे। ओर हूँ याँ भूक-से मरूँ। अब याँ-सी हूँ उठी-ने बाप-के वाँ जै-ने कूँगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपराँत हूँ थारो छोरो केवावा-के लायक नी रियो। म्हारी गिनती तूँ अपना नोकर-में कर। फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो। ओ-का बाप-ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्टी दी। फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ। पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत अच्छो अंगो लाव ओर ए-के पेराव ओर ए-का हात-में अँगूठी पेराव ओर पग-में जूतो पेराव। ओर आज जीमी-चूठी-ने बडो हरक अपन मनावाँगा। क्योंके म्हारो यो मर्यो हुओ छोरो आज जीवतो हुओ। यो खोवई-गयो-थो पन फिर मिळ्यो। जदे वी बडो हरक मनावा लाग्या॥

अब ओ-को बडो छोरो खेत-में थो। ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो। फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पूछ्यो इन बात-को अरथ काँई है। फिर ओ-ने कियो के थारो भाई आयो-है ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-है। फिर ओ-के गुस्सो आयो ओर घर-में जावे नी।

जे-से ओ-को बाप बाहिर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख हूँ थारी इतरा बरस-सी सेवा करूँ-हूँ ओर थारो म-ने केनो कदी-बी उलाँग्यो नी । ऐसो होते बी थ-ने म्ह-के म्हारा मिंतर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बचो दियो नी । ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने ओ-से कियो के बेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कईं म्हारे पास हे ऊ सब थारो-ज हे । यो थारो भाई मयो थो ओर पाछो जीवतो हुओ । खोवाई-गयो-थो ओर पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koī ād[a]mī-kē dō chhōrā thā. Un-mē-sē chhōṭā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by

ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of

hissō dai-lākh.' Ōr ō-nē un-mē ap[a]nā māl-tāl-kō bā̃ṭō
share give-away.' And him-by them-among his-own property-of division

kar-diyō. Phir thōḍā-ī din-mē̃ ū chhōṭō chhōrō sab ap[a]nī
was-made. Then a-few-very days-in that younger son all his-own

māl-mattā ekaṭṭī kaṛī-nē, kōī-ēk dūr dēs-mē̃ chaḷyō-gayō.
property together made-having, a-certain distant country-in went-away.

Ōr wā̃ chēn-mē̃ rai-nē ō-nē sab ap[a]nō dhan
And there pleasure-in remained-having him-by all his-own wealth

uḍai-diyō. Sab kharach huā-par unā dēs-mē̃ bhōt baḍō kāḷ
was-squandered. All expenditure been-on that land-in a-very great famine

paḍyō, ōr ō-kē khāwā-pīwā-kī bhōt aḍ[a]chan paḍ[a]wā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then

ū unā dēs-mē̃ kōī-ēk ād[a]mī-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That

ād[a]mī ō-kē sūḍ[a]lā charāwā-kē ap[a]nā khēt-mē̃ bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And

sūḍ[a]lā jō-kōī phōt[a]rā khātā-thā, ō-kē up[a]ra-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with

rētō; pan ū bī ō-kē kōī-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When

ū sūd-mē̃ āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed

muk[a]tā-j mēnat majūrī kar[a]wā-wāḷā-kē bī pēṭ bharī-nē
many-verily labour wage doers-to even belly filled-having

bachē, it[a]rō khāwā-kē miḷē, ōr hū̃ yā̃ bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marū̃. Ab yā̃-sē hū̃ uṭhī-nē bāp-kē wā̃ jai-nē
die. Now here-from I arisen-having father-of there gone-having

kū̃gā kē, "dāy-jī, hū̃ tamārō ōr Bhag^{a}wān-kō gunāgār hū̃, ōr
will-say that, "father-sir, I you-of and God-of sinner am, and

ē-kē up^{a}rā̃t hū̃ thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhārī
this-of beyond I thy son being-called-for fit not remained. My

gin^{a}tī tū̃ ap^{a}nā nōkar-mē̃ kar."' Phir ū wā̃-sē
counting thou thine-own servant-among make."' Then he there-from

uṭhī-nē ap^{a}nā bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far

chhēṭīpē hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āī, ōr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and

bhāgyō, ōr ō-kē gaḷā-sē chōṭāī-liyō, ōr ō-kē maṭṭī dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that

chhōrā-nē ō-kā bāp-sē kīyō kē, 'dāy-jī, hū̃ Bhag^{a}wān-kō ōr
son-by him-of father-to it-was-said that, 'father-sir, I God-of and

tamārō gunāgār hū̃, ōr hū̃ tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not

hū̃.' Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, 'ēk bhōt
am.' But the-father-by him-of servants-to it-was-said that, 'a very

achchhō āṅgō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē̃
good robe bring, and this-one-to put-on; and this-one-of hand-on

ā̃gūṭhī perāw, ōr pag-mē̃ jūtō perāw, ōr āj jīmī-chūṭhī-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having

baḍō harak apan manāwā̃gā. Kyō̃-kē mhārō yō maryō
great rejoicing we-all will-celebrate. Because-that my this dead

huō chhōrō āj jīw^{a}tō huō; yō khōwaī-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again

miḷyō.' Jadē vī baḍō harak manāwā lāgyā.
was-got.' Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē̃ thō. Ōr jadē ū chaḷyō
Now him-of the-elder son the-field-in was. And when he walked

ōr ghar-kē pās āyō, ō-kē nāch^{a}wā-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise

sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
became-audible. Then him-by servants-in-from one called-having it-was-asked,

'in bāt-kō arath kaī hē?' Phir ō-nē kiyō kē, 'thārō
'this affair-of meaning what is?' Then him-by it-was-said that, 'thy

bhāī āyō-hē, ōr thārā bāp-sē ū khusī-majā-mē̃ miḷyō, jē-sē
brother come-is, and thy father-by he good-health-in was-got, which-from

ō-nē sēl dīwī-hē.' Phir ō-kē ghussō āyō, ōr ghar-mē̃
him-by a-feast given-is.' Then him-to anger came, and the-house-in

jāwē nī. Jē-sē ō-kō bāp bāhēr a̤i-nē ō-kē
he-goes not. That-from him-of the-father outside come-having him-to

sam^{a}jāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,

hū̃ thārī it^{a}rā baras-sē sēwā karū̃-hū̃, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word

kadī bī ulā̃gyō nī. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my

mintar barōbar chēn kar^{a}wā-kē wāstē kadī bī bak^{a}rī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one

diyō nī. Ōr jē-nē thārō māl rām-janī-kē sāth uḍai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,

unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said

kē, 'bēṭā, tū̃ hamēśā mhārē-j pās rē-hē. Ōr jō-kaī̃ mhārē
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of

pās hē, ū sab thārō-j hē. Yō thārō bhāī maryō-thō, ōr
near is, that all thine-verily is. This thy brother dead-was, and

pāchhō jīw^{a}tō huō; khōwaī-gayō-thō, ōr pīchhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;

ē-kē wāstē apan-nē harak batāuō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परबात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारू-जी ।
कैँ दुसरो कैँ दुसरो सीस गुथाँवताँ मारू-जी ।
कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारू-जी ।
चोथो पेर रसोइ निपावताँ लाग्यो वो मारू-जी ।
पाँचमो पेर नाय जिमावताँ लाग्यो वो मारू-जी ।
छट्टो पेर म-ने सेज बिछाताँ लाग्यो वो मारू-जी ।
सातमो पेर म-ने सार खेलताँ लाग्यो वो मारू-जी ।
कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारू-जी ।
कैँ तो-ने सोक सँताप्यो रे कूँकड-ला ।
कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।
डाल डाल मिनकी फिरे मारू-जी ।
कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारू-जी ।
डाल टूटी मिनकी पडी मारू-जी ।
कैँ कूँकड कैँ कूँकड करे बदावना मारू-जी ।
कच्चो दूद पिलाऊँ वो मिनक-डी ।
कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
आँगन ढोल बजाव वो मारू-जी ।
आँगन गीद गवाव वो मारू-जी ।
कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारू-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ PAR^{A}BĀTYĀ.
MARRIAGE-OF MORNING-SONGS.

Pēlō pēr ma-nē nhāwat dhōwat lāgyō, wō mārū-jī.
The-first watch to-me bathing washing passed, O beloved.

Kaĩ, dus^{a}rō, kaĩ, dus^{a}rō sīs guthā̃w^{a}tā̃, mārū-jī.
Ah, the-second, ah, the-second head braiding, beloved.

Kaĩ, tis^{a}rō, kaĩ, tis^{a}rō bālū-ḍā sam^{a}jāw^{a}tā̃, mārū-jī.
Ah, the-third, ah, the-third the-children in-reconciling, beloved.

Chōthō pēr rasōī nipāw^{a}tā̃ lāgyō, wō mārū-jī.
The-fourth watch food in-dressing passed, O beloved.

Pā̃ch^{a}mō pēr nāy jimāw^{a}tā̃ lāgyō, wō mārū-jī.
The-fifth watch the-husband in-feeding passed, O beloved.

Chhaṭṭō pēr ma-nē sēj bichhātā̃ lāgyō, wō mārū-jī.
The-sixth watch me-to bed in-spreading passed, O beloved.

Sāt^{a}mō pēr ma-nē sār khēl^{a}tā̃ lāgyō, wō mārū-jī.
The-seventh watch me-to chess in-playing passed, O beloved.

Kaĩ, āṭh^{a}mē, kaĩ, āṭh^{a}mē bōlyō bērī kū̃k^{a}ḍō, mārū-jī.
Ah, at-the-eighth, ah, at-the-eighth crowed the-enemy the-cock, beloved.

Kaĩ, tō-nē sōk sā̃tāpyō, rē kū̃kaḍ-lā.
Ah, thee-by sorrow was-kindled, O cock.

Kaĩ, mhārī, kaĩ, mhārī rat-mē bōlyō, rē kū̃kaḍ-lā.
Ah, my, ah, my dalliance-in thou-didst-crow, O cock.

Ḍāl ḍāl min^{a}kī phirē, mārū-jī.
Branch branch the-she-cat wanders, beloved.

Kaĩ, pattē, kaĩ, pattē bērī kū̃k^{a}ḍō, mārū-jī.
Ah, on-leaf, ah, on-leaf the-enemy cock, beloved.

Ḍāl ṭūṭī, min^{a}kī paḍī, mārū-jī.
The-branch broke, the-she-cat fell, beloved.

Kaĩ, kū̃kaḍ, kaĩ, kū̃kaḍ karē badāw^{a}nā, mārū-jī.
Ah, the-cock, ah, the-cock makes joy-celebration, beloved,

Kachchō dūd pilāū̃, wō minak-ḍī.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kaĩ, kũ̄kaḍ, kaĩ, kũ̄kaḍ mār-bhagāw, wō minak-ḍī.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Ā̃gan ḍhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.

Ā̃gan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.

Kaĩ, kũ̄kaḍ, kaĩ, kũ̄kaḍ, mār huā badāw^{a}nā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch[1] was spent in bathing and washing, O Beloved.
Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
Ah! the third, ah! the third, in reconciling little children, O Beloved.
The fourth watch was spent in preparing food, O Beloved.
The fifth[2] watch was spent in feeding my husband, O Beloved.
I spent the sixth watch in spreading the bed, O Beloved.
The seventh watch was spent by me in playing chess,[3] O Beloved.
Ah! at the eighth,[4] ah! at the eighth, the envious cock crew, O Beloved.
Alas, thou hast enkindled my sorrow, O wretched chanticleer.[5]
Ah! in my, ah! in my love-time didst thou crow, O chanticleer.
A she-cat is going about from branch to branch, O Beloved.
Ah! from leaf to leaf, ah! from leaf to leaf, flieth chanticleer, mine enemy, O Beloved.
The branch broke, the she-cat fell, O Beloved.
Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.
I shall make thee drink fresh milk, O she-cat.
Ah! beat, ah! beat chanticleer and make him flee, O she-cat.
(The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

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[1] There are eight *pahars* or watches, in the twenty-four hours.
[2] This is the first watch after sunset.
[3] In Indian poetry, a husband and wife are often represented as playing chess far into the night.
[4] This is the last watch before dawn. After cock-crew, a husband cannot stay with his wife.
[5] The termination *lō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था। वणा-मे-सूँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी म्ह-ने म्हारा धन-को बाँटो दे-काडो। फेर वणीएँ वणाँ-का धन-को बाँटो वणाँ-मे कर-दियो। फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-में चळ्यो-गयो और वठे चेन-सूँ रै-ने वणीएँ सब आपणो धन उडाय दियो। फेर जो ई-के पास थो ऊ सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो। ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी। जद ऊ वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो। वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो। ओर सूर जो कोई छोंतरा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सूँ रेतो। पण वी-भी वी-ने कणीएँ नहिँ दिया। जद वी-ने सुद्ध आवी वणीएँ कयो के म्हारा पिता-रे घरे तो म्हेनत मजूरी करवा-वाळा-के-ई पेट भरी-ने बचे इतरो खावा-ने मिळे-है। ओर हूँ भूखा मरूँ-हूँ। अबे अठा-सूँ उठी-ने हूँ पिता-के वठे जाऊँ ने कहूँगा के भाभा-सा हूँ आप-को ने भगवान-को अपराधी हूँ ओर आप-को लडको बाज-वा-के लायक नी रह्यो। म्हारी गिणती आप आप-रा नोकराँ-मे करो। ओर ऊ वठा-से उठी-ने आपणे पिता-के पास आयो। पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ऊ वणी-के गळा लाग्यो। ओर वणी-रो मूँह चूम्यो। ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ। तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कह्यो के आछी अंगरखी लाव ओर ई-ने पहेराव। ई-का हात-में बीठी पहेराव ओर ई-का पग-में पगरखी पहेराव। आज जीमी चुठी-ने आछी हरख खुसी कराँगा। कारण के म्हारो यो मर्यो-थको लडको जीवतो व्हयो। खोवाई-गयो थो पण पाछो मळ्यो। जदी वी बडो हरख मनावा लागा॥

अब वणी-को बडो लडको खेत-पर थो। चळता-चळता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो। ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँईं हे। जद वणीएँ वणा-के कयो के थारो भाई आयो-हे। ओर थारा बाप-ने ऊ खुसी-मजा-सूँ मळ्यो अणी-के वास्ते या मिजमानी दिवी-हे। जद वी-ने रीस आवी ओर घर-में जावे नही। ऊ-सूँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो। पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सूँ सेवा करूँ-हूँ ओर थाँ-को केणो म्हैँ कदी भी लोप्यो नहीँ। असी व्हेता भी थाँएँ म्ह-ने म्हारा हेतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नहीँ। पण जणीएँ थाँ-को धन रामजण्याँ-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो। जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है। ओर जो काँईं म्हारे पास हे ऊ सब थारो है। यो थारो मर्यो-थको भाई आज तने जीवतो मळ्यो। ओर गम गयो-थो ऊ पीछो पायो। अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है॥

[No. 41.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī ēk ādᵃmī-kē dō kawar thā. Waṇā-mē-sũ chhōṭā ladᵃkāẽ
A-certain one man-to two sons were. Them-in-from the-younger by-son
waṇī-kā pitā-nē kayō kē, bhəbhā-jī, mha-nē mhārā dhan-kō bā̃ṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
dē-kāḍō. Phēr waṇīẽ waṇā̃-kā dhan-kō bā̃ṭō waṇā̃-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
thōḍā-j danā-mē waṇī chhōṭā ladᵃkāẽ sab āpᵃṇō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
kar-nē kaṭhē-k dūr-dēs-mẽ chalyō-gayō, aur waṭhē chēn-sũ
made-having somewhere distant-country-in it-was-gone, and there ease-with
rai-nē waṇīẽ sab āpᵃṇō dhan uḍāy-diyō. Phēr jō ī-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhārī kāḷ
was that all was-spent, then that country-in one very-great famine
paḍyō, ōr waṇī-kē khāwā-pīwā-kī baḍī adᵃchan padᵃwā lāgī. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
waṇī dēs-mẽ kōī ēk ādᵃmī-kē pās jāy-nē rahyō. Waṇī ādᵃmīẽ
that country-in a-certain one man-of near gone-having lived. That by-man
vī-nē sūr charāwā-kē-wāstē āpᵃṇā khēt-par bhējyō. Ōr sūr jō-kōī
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
chhõtᵃrā khātā-thā waṇī-rē ūpᵃra-j ū khusī-sũ rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
vī-bhī vī-nē kaṇīẽ nahĩ diyā. Jad vī-nē suddh āvī, waṇīẽ
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūrī-karᵃwā-wāḷā-kē-ī
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
pēṭ bharī-nē bachē itᵃrō khāwā-nē miḷē-hai; ōr hũ bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
marũ-hũ. Abē athā-sũ uṭhī-nē hũ pitā-kē waṭhē jāũ nē kahũgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, "bhābhā-sā, hũ āp-kō nē Bhag^{a}wān-kō ap^{a}rādhī hũ; ōr
that, "father-sir, I your-Honour-of and God-of guilty am; and

āp-kō laḍ^{a}kō bāj^{a}wā-kē lāyak nī rahyō. Mhārī giṇ^{a}tī
your-Honour-of son being-called-for worthy not remained. My reckoning

āp āp-rā nōk^{a}rã-mē karō."' Ōr ū waṭhā-sē
your-Honour your-Honour-of servants-among make."' And he there-from

uṭhī-nē āp^{a}ṇē pitā-kē-pās āyō. Paṇ vī-kā bāpẽ vī-nē
arisen-having his-own father-of-near came. But his by-father him-to

dūr-sē āw^{a}tō dīkh-nē vī-nē waṇī-kī dayā āvī, ōr dōḍ^{a}tō-huō
distance-from coming seen-having him-to him-of compassion came, and running

jāy-nē ū waṇī-kē gaḷā lāgyō, ōr waṇī-rō mũh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.

Ōr waṇī laḍ^{a}kāẽ āp^{a}ṇā pitā-nē kahī kē, 'bhābhā-sā, hũ Bhag^{a}wān-kō
And that by-son his-own father-to it-was-said that, 'father-sir, I God-of

nē āp-kō ap^{a}rādhī hũ; ōr hũ āp-kō laḍ^{a}kō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for

lāyak nī-hũ.' Tō-bhī waṇī-kā pitāẽ āp^{a}ṇā nōk^{a}rã-nē kahyō kē,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,

'āchhī aṅgar^{a}khī lāw ōr ī-nē paherāw, ī-kā hāt-mẽ bīṭhī paherāw, ōr
'good robe bring and him-to put-on, his hand-in a-ring put-on, and

ī-kā pag-mẽ pagar^{a}khī paherāw. Āj jīmī-chuṭhī-nē āchhī harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-

khusī karãgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^{a}kō, jīw^{a}tō
rejoicing we-will-do; because-that my this dead-was son, alive

whayō; khōwāī-gayō-thō, paṇ pāchhō maḷyō.' Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.' Then they great joy

manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō laḍ^{a}kō khēt-par thō; chaḷ^{a}tā-chaḷ^{a}tā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of

najīk āyō, tō vī-nē waṭhē nāch^{a}wā-gāwā-kō awāj suṇāṇō. Ōr vaṇīẽ
near came, then him-to there dancing-singing-of sound became-audible. And by-him

ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kãĩ hē?' Jad
one servant-to called-having it-was-asked that, 'to-day this what is?' Then

waṇīẽ waṇā-kē kayō kē, 'thārō bhāī āyō-hē; ōr thārā bāp-nē ū
by-him him-to it-was-told that, 'thy brother come-is; and thy father-to he

khusī-majā-sũ malyō; aṇī-kē wāstē yā mij^{a}mānī divī-hē.' Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,

rīs āvī, ōr ghar-mẽ jāvē nahī. Ū-sũ waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having

āvī-nē vī-nē sam^{a}jāwā lāgyō. Paṇ waṇīẽ vī-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hũ hā̃-kī it^{a}rā baras-sũ sēwā karũ-hũ, ōr thā̃-kō kēṇō mhaĩ
'see, I thy so-many years-from service doing-am, and thy word by-me

kadī-bhī lōpyō nahī; asī whētā bhī thā̃ẽ mha-nē mhārā
ever-even was-transgressed not; so on-being even by-you me-to my

hētū-sōb^{a}tyā-kē-barōbar ārām-chēn kar^{a}wā-kē wāstē kadī bak^{a}rī-kō
friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of

bachchō bhī dīdhō nahĩ. Paṇ jaṇiẽ thā̃-kō dhan rām^{a}jaṇyā̃-kī gēl-mē
young-one too was-given not. But by-whom your wealth harlots-of way-in

rai-nē uḍāy-diyō, waṇī laḍ^{a}kā-kē wāstē lōkā̃-nē jīmāḍō-
lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-

hō.' Jad waṇiẽ waṇī-nē kayō kē, 'bēṭā, tũ sadā mhārē pās
art.' Then by-him him-to it-was-told that, 'son, thou always me-of near

rēvē-hai; ōr jō-kāĩ mhārē pās hē, ū sab thārō hē. Yō thārō
living-art; and whatever me-of near is, that all thine is. This thy

maryō-thakō bhāī, āj ta-nē jīw^{a}tō maḷyō; ōr gam-gayō-thō, ū pīchhō
dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again

pāyō; aṇī-kē wāstē āpā-nē harakh-khusī kar^{a}ṇō jōgy^{a} hai.'
is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-मेँ श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है । जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो । जद गेला-मे गिरासियाँ मेर मीणा ओर भीलाँ-का डर-सूँ ठाकर-ने अरज करवा-सूँ एक पडियार सरदार-ने ठाकर ई-की लार दीनो । आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही । परंत गिरासिया भील सीणा था । ये-भी चारण राव-ने लूटवा-को विचार राखे-है । परंत आप खास राजपूत व्हे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूँ बच-ने जीवा-को लोभ करणो या वात निंदित समज-ने जो जाम्रा-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नही । आखर झगडो हुओ । पडियार सरदार-का हात-सूँ बारा आदमी खेत पड्या । एक-रा हात-री तरवार-वार लागवा-सूँ पडियार-रो माथो भी धड-सूँ अलग हुओ । पर कबंध रण-मे रूप-रयो । ओर सत्रू-पर प्रहार करवा-सूँ अबकी बार तरवार भी टूट-पडी । तो कटार खेच-ने कबंधए दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो । ओर फेर उठा-सूँ पलट-ने जठे आप-को माथो कट पड्यो-थो वठे आय-ने गोडी गाल-ने बेठ-गयो । कटारी-ने अंगरखी-की चालके पल्ले बाहरी बगले पूँछ-ने म्यान-मे कीधी । ओर फेर आप-रा तुरत-रा निकल्या हुआ रक्त प्रवाह-सूँ मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरीर छोड्यो । या सब वात ऊ चारण अलग ऊभो ऊभो देख-रह्यो-थो । राजपूत मार्यो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सूँ चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहुवाण सरदार-के ठकाणे जाय-ने जो हुई थी सो सारी वात कही । तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप ऊँ-ज वखत पिता-की कचेरी-मेँ आया ओर पूछी। तो चारणए फेर सब वात कही । सो सुण-ने कवर-जीए कही के माथो कट्या केडे कबंध सत्रू-ने मार-ने पाछे माथा नखे आय-ने अजावी-की चाल-सूँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक । परंतु कटार अंगरखी-की चाल-के भीतर-के पल्ले माँजी के बाहर-के पल्ले । जो बाहर-के पल्ले पूँछी तो फेर ऊँ-मे काँई है । या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या । एक सूर बीर सरदार-की बहादुरी-मेँ कोई तरे-सूँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सूँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आछी नी लागी । तो आप कह्यो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे । ऊँ राजपूत

तो जो करी सो घणी-ज आछी करी। ओर मायले पल्ले कटारी माँजवा-की या बताई तो अब थाँ कोई रजपूती करो। जद करजो जद जाणाँगा की ठीक है। ऊँ-सूँ तो जो बणी सो कर दिखाई। कवरजीए पिता-का मूँडा-सूँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रूबरू दूसो पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो। ओर उण पडियार सरदार-की तरह-सूँ झगडो कर-ने माथो कट्या पाछे तरवार चलाय-ने माथा-रे पास आय-कर मायेला पल्ला-सूँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणो॥

[No. 42.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āḍāw^{a}lā-kā pahāḍ-mē̃ śrī dar^{a}bār-kē ilākē Jūḍāmēr-pur

Aravali-of hills-in illustrious darbar-of [1] *in-the-jurisdiction Judamerpur*

nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jaṭhē ēk

name-by thousands twenty twenty-five-of income-of an-estate there-is. There one

chāraṇ āy-nē hajār dō aḍāī-kī dātārī pāy-nē pāchhō jāwā

bard come-having thousands two two-and-a-half-of gift received-having back to-go

lāgō. Jad gēlā-mē girāsiyā̃ Mēr, Mīṇā ōr Bhīlā̃-kā ḍar-sū̃

began. Then the-way-in free-booters Mērs, Mīṇās and Bhīls-of fear-from

Ṭhākar-nē araj kar^{a}wā-sū̃ ēk Paḍiyār sar^{a}dār-nē Ṭhākar ī-kī

the-Ṭhākur-to application making-by one Paṛiyār Sardār-to by-the-Ṭhākur him-of

lār dīnō. Āgē girāsāyē yā-nē lūṭ^{a}wā-kē wāstē

in-company was-given. Onwards by-freebooters these-to plundering-of for

ghēryā.

they-were-surrounded.

Chāraṇ-Rāw, sādhū, brāhmaṇ, lugāī ōr ēk^{a}lā dōk^{a}lā diwālī-band-nē

A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to

Rājpūt girāsiyō lūṭē nahī. Parant girāsiyā Bhīl, Mīṇā thā. Yē

a-Rājpūt freebooter robs not. But the-freebooters Bhīls, Mīṇās were. These

bhī Chāraṇ-rāw-nē luṭ^{a}wā-kō vichār rākhē-hē. Parant āp khās

too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself

Rāj^{a}pūt whē-nē dus^{a}manā-kē āgē ḍar-nē āp^{a}ṇī jāt chāraṇ

Rājpūt being enemies-of in-front feared-having his-own caste bard

batāy-nē laḍāī-sū̃ bach-ṇē, jīwā-kō lōbh kar^{a}ṇō, yā wāt

shown-having a-fight-from escaped-having, life-of desire to-make, this thing

nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar^{a}dār bhī

censurable considered-having who escorting-of for come-had by-that sardār too

yā wāt ārī karī nahī. Ākhar jhag^{a}ḍō huō. Paḍiyār

this thing acceptance was-made not. At-last a-struggle took-place. Paṛiyār

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[1] The illustrious Darbār, or the Darbār *par excellence* is the Court at Udaipur.

Sar^{a}dār-kā hāt-sũ bārā ād^{a}mi khēt paḍyā. Ēk-rā hāt-rī tar^{a}wār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-

wār lāg^{a}wā-sũ Paḍiyār-rō māthō bhī dhaḍ-sũ alag huō,
stroke being-hit-from the-Paṛiyār-of head also the-trunk-from separate became,

par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar^{a}wā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-

sũ ab-kī-bār tar^{a}wār bhī ṭūṭ-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having

kabandhē dōḍ-nē kuchh dūr jāy āp^{a}ṇa dus^{a}manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to

mār-nākhyō. Ōr phēr uṭhā-sũ palaṭ-nē jaṭhē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head

kaṭ paḍyō-thō, waṭhē āy-nē gōḍī-gāl-nē bēṭh-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to

aṅgar^{a}khī-kī chāl-kē pallē bāh^{a}rī bag^{a}lē pũchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in

kīdhī, ōr phēr āp-rā turat-rā nik^{a}lyā-huā rakt-prawāh-sũ mrittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of

piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole

wāt ū chāraṇ alag ūbhō ūbhō dēkh-rahyō-thō. Rāj^{a}pūt
thing that bard aloof standing standing witnessing-was. The-Rājpūt

māryō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sũ chāl-nē āgē Sirōhī ilākē Khĩwaj
This(-man) here-from walked-having further Sirōhī district Khīnwaj

nāmak Dēw^{a}ḍā Chāhuwāṇ Sar^{a}dār-kē ṭhakāṇē jāy-nē jō
by-name Dēwaḍā Chāhuwāṇ Sardār-of in-the-estate gone-having what

huī-thī sō sārī wāt kahī. Tō Ṭhākar Har^{a}bam-jīē yā
happened-had that all story was-told. Then Ṭhākur by-Harbamjī this

wāt suṇ-nē uṇ Sar^{a}dār-kā ghaṇā bākhāṇ kīdā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ũ-j wakhat
This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time

pitā-kī kachērī-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole

wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, 'māthō
account was-said. That heard-having by-the-Prince it-was-said that, 'the-head

kaṭyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards

māthā nakhē āy-nē ajābī-kī chāl-sũ kaṭārī mãj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kīdhī, sō tō ṭhīk. Parant kaṭār aṅgar^{a}khī-kī
sheath-into was-made, that verily right. But the-dagger robe-of

chāl-kē bhītar-kē pallē mā̃jī, kē bāhar-kē pallē?' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border?' If

bāhar-kē pallē pū̃chhī tō phēr ū̃-mē kā̃ī hai?' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is?' This remark

kawar-jī-kī suṇ-nē nādānī jāṇ-nē sab has^{a}wā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave

bīr sar^{a}dār-kī bahādurī-mē̃ kōī tarē-sū̃ āp paṇḍē bīr^{a}tāī-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of

ghamaṇḍ rākh-nē kuṭil^{a}tā-sū̃ nyūn^{a}tā batāw^{a}ṇī yā
pride entertained-having crookedness-through deficiency to-be-shown this

wāt Ṭhākar-sāb-nē bhī āchhī nī lāgī. Tō āp kahyō
thing the-Ṭhākur-Sahib-to also well not was-felt. Then by-him it-was-said

kī, 'suṇō-jī kawar-jī, bāhar bhītar-kō pallō kā̃ī karē? Ū̃
that, 'listen-O prince, outer inner-of border what makes? By-that

Rāj^{a}pūt tō jō karī sō ghaṇī-j āchhī karī. Ōr māy^{a}lē
Rājpūt as-to what was-done that very-much good was-done. And inner

pallē kaṭārī mā̃j^{a}wā-kī yā batāī tō ab thā̃ kōī raj^{a}pūtī
border dagger wiping-of this was-pointed-out then now you some heroism

karō. Jad kar^{a}jō, jad jāṇā̃gā kī ṭhīk hai. Ū̃-sū̃
do. When you-may-do, then I-will-acknowledge that proper is. By-him

tō jō baṇī sō kar dikhāī.' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown.' By-the-Prince father-of

mū̃ḍā-sū̃ asā kar^{a}ḍā wachan suṇ-nē waṇī-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of

rūb^{a}rū isō paṇ karyō kī, 'tīs baras-kī umar huā
in-the-presence such vow was-made that, 'thirty years-of age having-become

kēḍē ēk mahīnō bhī āgē nahī jīw^{a}ṇō; ōr uṇ Paḍiyār
after one month even afterwards not to-live; and that Pariyār

sar^{a}dār-kī tarah-sū̃ jhag^{a}ḍō kar-nē māthō katyā pāchhē tar^{a}wār
chieftain-of fashion-by fight done-having head being-lopped-off after sword

chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū̃ kaṭār
brandished-having head-of by-the-side come-having inner border-with dagger

mā̃j-nē myān-mē̃ kar-nē pāchhē khēt paḍ^{a}ṇō.'
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhīls, he requested the Thākur and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhīls and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākur Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēojī came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākur Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000[1]
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Ḍāṅg, the language is known as Ḍaṅgihaī, Ḍaṅgēsrā or Ḍhanḍērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kunḍalī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hāṛautī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar*ᵃ*ṇō*, for *gir*ᵃ*ṇō*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṇ* is more common than in Standard Mālvī. Thus, *mār*ᵃ*ṇō*, instead of *mār*ᵃ*nō*, to strike.

In the declension of nouns, we have a locative in *hẽ* in the word *chhōrīhẽ*, in the daughter. This form also occurs in the neighbouring Hāṛautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaĩ*, to me. The plural is regularly used for the singular in *mhã*, we, for I; *thã*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

[1] This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rahᵃtō-hō*, was dwelling. The Jaipurī verbs compounded with *āwᵃṇō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āī*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE KOTA.)

एक भळो मानस गाँव-नेँ जावे-हो। मारग-मेँ ऊँ-के-ताँईँ एक दुसरो आदमी मिळ्यो। ऊँ-ने ऊँ-से की कै थारो काँई नाँव है। तो ऊँ-ने नेक नाँव बतायो। अर ऊँ-ने बूजी कै थारो काँई नाँव हे। ऊँ-ने ऊँ-को बद नाँव बतायो। अर की कै चाल म्हारे सात-ही होयो। थोड़ा साक गिया अर ऊँ बद-ने की कै मैँ तस लाग्याई। कूड़ा-पर पानी पीवा चालाँ। तो कूड़ा-पर जार ऊँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पटक्यो। पछाड़ी-सूँ ऊँ बद-ने ऊँ-के धक्को दे-खाड़्यो। ऊ कूड़ा-मे गर-पड़्यो॥

कूड़ा-के बीचे एक रूँख पीपली-को हो। सो ऊँ पीपली-मे उलज-गियो। और रात-भर ऊ कूड़ा-मे रियो। ऊ कूड़ा-मे दो जंद रहे-हा। रात-मे वे दोनू बतलाया। एक-ने की कै को भाई-साब थाँ आज-काल काहा रोहो-हो। तो ऊँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ। दुसरा-ने की कै मूँ ईँ कूड़ा-का ढाणा-के नीचे धन भोत-सोक है। ईँ-की रुखाळी करूँ-हूँ। या खेर पहला-से पूछी कै थाँ-ने कोई ऊँ छोरी-का डील-मे-सूँ छुड़ावे तो छूटो के न्हीँ। तो जवाब दियो कै यूँ-तो कदी-बी न छूटाँ। परंत कोई ईँ कूड़ा-को जल ले-जार ऊँ-के छाँटा दे-खाड़ तो छूट-जावाँ। दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ। परंत कोई ईँ कूड़ा-को जल खाड़र ऊँ ठाम-पर छड़के तो म्हाँ ऊँ-सूँ काँई-बी खेँचल न्हे कराँ। धन ऊ-ई ले-जावे। या बात ऊँ नेक-ने सुण-लीनी।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया। और ऊँ नेक-ने कूड़ा-मे-सूँ बारे खाड़्यो। दो च्यार घड़ी-मे साँस लेर ऊँ-ने पहली एक लोटो जल-को भरर वाईँ गियो कै जाहाँ ऊ जंद बादस्या-की छोरीहेँ लाग-रिया-हो। बादस्या-के यो नीम हो कै ऊँ-का डील-मे बड़ो जंद है। जो ईँ-ने छुड़ा-देगो ऊँ-ईँ-ने परणा-दूँगो। तो ईँ-ने जार ऊँ-को उपाइ यो-ही कह्यो कै ऊँ-की आँख-पर ऊँ कूड़ा-का जल-का छाँटा दिया। जद जंद छूट-गियो। ऊँ-के नीराँत हो-गयी। बादस्या-ने वा छोरी ऊँ-के-ताँईँ परणा-दी। अस्याँ-ई वो ढाणा-के नीचे-सूँ ऊँ धन-पर जल छड़कर वो धन बी खाड़-लियो। और लुगाई अर धन लेर आनंद करवा लाग-गियो॥

[No. 43.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ēk bhaḷō mānas gā̃w-nē̃ jāwē-hō. Mārag-mē̃ ũ-kē-tā̃ī̃ ēk-dus^{a}rō
A gentle man village-to a-going-was. The-road-in him-of-to another

ād^{a}mī miḷyō. Ū̃-nē ũ-sē kī kai, 'thārō kā̃ī nā̃w hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then

ũ-nē 'Nēk' nā̃w batāyō. Ar ũ-nē būjī kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your

kā̃ī nā̃w hē?' Ū̃-nē ũ-kō 'Bad' nā̃w batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown, and

kī kai, 'chāl mhārē sāt-hī hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-verily thou-becomest.' A-little

sāk giyā ar ũ Bad-nē kī kai, 'mhaĩ tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst

lāgy-āī. Kūṛā-par pānī pīwā chālā̃.' Tō kūṛā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone

ũ Nēk-nē lōṭō kūṛā-mē pānī bhar^{a}wā-sārū paṭ^{a}kyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.

Pachhāṛī-sũ ũ Bad-nē ũ-kē dhakkō dē-khāṛyō. Ū kūṛā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-

mē gar-paṛyō.
in fell-down.

Kūṛā-kē bīchē ēk rũkh pīp^{a}lī-kō hō. Sō ũ pīp^{a}lī-mē
The-well-of in-the-middle a tree pīpal-of was. So that pīpal-in

ulaj-giyō, ōr rāt-bhar ū kūṛā-mē riyo. Ū kūṛā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in

dō jand rahē-hā. Rāt-mē wē dōnū bat^{a}lāyā. Ēk-nē kī
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said

kai, 'kō, bhāī-sāb, thā̃ āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by

kī kai, 'mũ Bād^{a}syā-kī chhōrī-kā ḍīl-mē hũ.' Dus^{a}rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by

kī kai, 'mũ, ī kūṛā-kā ḍhāṇā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī̃-kī rukhāḷī karū̃-hū̃.' Yā khēr pah^{a}lā-sē pūchhī kai,
This-of guarding doing-I-am.' This having-said the-first-to it-was-asked that,
'thā̃-nē kōī ū̃ chhōrī-kā ḍīl-mē-sū̃ chhuṛāwē tō
'you-to any-one that daughter-of body-in-from (if-)may-release then
chhūṭō kai nhī̃?' Tō jawāb diyō kai, 'yū̃-to kadī-bī
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
na chhūṭā̃. Parant kōī ī̃ kūṛā-kō jal lē-jār ū̃-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
chhā̃ṭā dē-khāṛ, tō chhūṭ-jāwā̃.' Dus^{a}rā-nē kī kai, 'mhā̃-kō
drops may-put, then we-leave.' The-second-by it-was-said that, 'us-of
dhan bī mhā̃ kōī-nē nē lē-jāwā-dā̃. Parant kōī ī̃
wealth also we any-one-to not to-take-away-allow. But any-one this
kūṛā-kō jal khāṛar ū̃ ṭhām-par chhar^{a}kē tō mhā̃
well-of water having-drawn that place-on (if-)may-sprinkle then we
ū̃-sū̃ kā̃ī-bī khē̃chal nhē karā̃. Dhan ū̃-ī lē-jāwē.'
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
Yā bāt ū̃ Nēk-nē suṇ-līnī.
This word that Good-by was-listened-to.

Dūjē dan baṇ^{a}jārā kūṛā-par pāṇī bhar^{a}wā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
Ōr ū̃ Nēk-nē kūṛā-mē-sū̃ bārē khāṛyō. Dō chyār
And that Good-to the-well-in-from outside it-was-drawn. Two four
ghaṛī-mē sā̃s lēr ū̃-nē pah^{a}lī ēk lōṭō jal-kō
hours-in breath having-taken him-by first a vessel water-of
bharar wā-ī̃ giyō kai jāhā̃ ū jand bād^{a}syā-kī chhōrīhē̃
having-filled there-indeed went that where that demon the-king-of daughter-in
lāg-riyā-hō. Bād^{a}syā-kē yō nīm hō kai, 'ū̃-kā ḍīl-mē baṛō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
jand hai. Jō ī̃-nē chhuṛā-dēgō ū̃-ī-nē par^{a}ṇā-dū̃gō.'
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
Tō ī̃-nē jār ū̃-kō upāi yō-hī karyō kai ū̃-kī
Then this-one-by having-gone her-of remedy this-verily was-done that her-of
ā̃kh-par ū̃ kūṛā-kā jal-kā chhā̃ṭā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
chhūṭ-giyō. Ū̃-kē nīrā̃t hō-gayī. Bād^{a}syā-nē wā chhōrī ū̃-kē-tā̃ī
left. Her-to relief became. The-king-by that daughter him-of-to
par^{a}ṇā-dī. Asyā̃-ī wō ḍhāṇā-kē nīchē-sū̃ ū̃ dhan-par
in-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on
jal chhaṛ^{a}kar wō dhan bī khāṛ-liyō. Ōr lugāī ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
lēr ānand kar^{a}wā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pīpal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*nazr*), a present; *kãwar* for *kũwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj*ᵉ*bō*, to worship; *kūd*ᵃ*bō*, the act of leaping; *chhōṛ*ᵃ*bō*, the act of releasing.

In the declension of nouns we meet the termination *hẽ*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hāṛautī (pp. 258 and 204). Examples of it here are *bhẽsāhẽ*, to the buffalo; *khālhẽ*, into the river; *ghōṛāhẽ*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE NARSINGHGARH.)

अठेती पाटी रे देवांगा अठेत ना

बीच्यारके जेसो अनापो जद पड्या

पाटी आई और सवारी बेर बोल

पुजबा पधारी जद जेसो आयो

जेकी गोडी बंदी थी जो गोडा

ऊठी जद रावतजी साबने बरछा

की दी अब जेसो भाग्यो सो आतरो

जागो के आबुपाजी की डुंगरी

के नीचे गयो जद रावतजी साव नो

कुबर जयानी सांयजी से कही के,

हूं आनेथोके तम पीठ रेही गया

हो. जद कुबजी ने घोडा की लगाम

बेंचके होतीन कोरडा की दी

जद घोडो भागो तो जेसा हे जालीयो

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ग्राव अरयादार ओव को मसाल की

ओर को सीपारी घोडाके साते

कर दीया के घोडा ऐं घीरां चीरां

टान मे कैमागो आप ओर रावत

जी साब दोरी सरदार डेरा रै पधार्या

ओर रावत जी साब ने ओर कवर

जवानी सीयजी ने कांसो आरोगो

कांसो आरोगा के रावत जी साब

मेल मे पधार्या ओर कवर जी साब

डेरा मे पोडगया दुसरा दीन

कुसी का अमल पानी होया

नीजर नीछरावल होरी रीनाम

बाटी कवर जी साब की जैसा

मार बा की बडाई होई

[No. 44.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tīs chālīs bar^{a}s hōyā; jad Kãwar Bhawānī Siṅgh-jī Rāj-gaṛh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh

padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād^{a}min-nē bichārī kē, 'Kãwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince

Bhawānī Siṅgh-jī-kī chaṛētī pāṭī-phē dēkhẽgā.' Ōr yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having

bhẽsō charāyō. Jad paṛ^{a}wā pāṭī āī; ōr sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession

khēr-bōr pūj^{a}bā padārī. Jad bhẽsō āyō, jē-kī gōṛī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied

thī. Jō gōṛyã kāṭī jad Rāwat-jī-sāb-nē bar^{a}chhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.

Ab bhẽsō chālyō sō at^{a}rō bhāgyō kē Jāl^{a}pājī-kī ḍūg^{a}rī-kē nīchē
Now the-buffalo went-off and so-much ran that Jālpā-jī-of mountain-of under

gayō. Jad Rāwat-jī-sāb-nē Kãwar Bhawānī Siṅgh-jī-sē kaī
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said

kē, 'hũ jānē-thō kē, tam pīṭh-phē-ī gayā-hō.' Jad kãwar-jī-nē
that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by

ghōṛā-kī lagām khẽch-kē dō tīn kōr^{a}rā-kī daī. Jad ghōṛō
horse-of reins pulled-having two three whips-of were-given. Then the-horse

bhāgyō tō bhẽsāhẽ jā-liyō. Jad bhẽsā-kō tō khālhẽ
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river

kūd^{a}bō hōyō, ōr Kãwar Bhawānī Siṅgh-jī-kō tar^{a}wār-kō hāt chhōṛ^{a}bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening

hōyō. Bhẽsā-kā ḍhōl sarīkā puṛā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.

Ādō anãg, ōr ādō ūnãg hō-gayā, ōr āp lagām pakaṛ-kē
Half this-side, and half that-side became, and himself the-reins having-held

ūbā hō-gayā. Ham khēr-bōr-mẽ ḍhũṛ^{a}tā-hōyā ūnãg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and

hēlā pāṛyā. Jad Kãwar-sāb-nē juwāp diyō kē, 'hũ yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hū̃.' Jad ham sab Kā̃war-jī-sāb-kē pās gayā. Jad bak^{a}rā mā̃gā-kē
am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having

un-kā māthā kāṭyā ōr lōī hēṛ-kē kūṛān-mē̃ jhēlyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and

ghōṛā-kē lagāyō. Chār char^{a}wādār ōr dō masāl^{a}chī ōr dō sipāī
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoys

ghōṛā-kē sātē kar-diyā, kē ghōṛāhē̃ dhīrā̃ dhīrā̃ ṭhān-mē̃
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in

lēā-jō. Āp ōr Rāwat-jī-sāb dōī sar^{a}dār ḍērā-phē
bring (imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on

padāryā. Ōr Rāwat-jī-sāb-nē ōr Kā̃war Bhawānī Siṅgh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by

kā̃sō ārōgyō. Kā̃sō ārōg-kē Rāwat-jī-sāb mēl-mē̃ padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and

Kā̃war-jī-sāb ḍērā-mē̃ pōṛ-gayā. Dūs^{a}rā din khusī-kā amal pānī
the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water

hōyā; nijar nichh^{a}rāwal hōī. Inām bā̃ṭī Kā̃war-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-

sāb-kī bhē̃sā mār^{a}bā-kī barāī hōī.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Siṅgh (then heir-apparent of the Narsinghgarh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī [1] thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pāṭī* [2] came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpājī Hill. The Rāwatjī then said to Prince Bhawānī Siṅgh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Siṅgh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Siṅgh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoys who accompanied the horse, were directed to walk the horse to the stable slowly,

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[1] Rāwat-jī is the title of the Rājās of Narsinghgarh.

[2] This festival is held on the day after the Dīwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Siṅgh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhīlī or Nimāṛī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāṅgṛī version of the famous tale of Śrāvaṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *ā̃dō* for *ā̃dhō*, blind. As usual, also, vowels are interchanged, as in *pharᵃtō*, for *phirᵃtō*, wandering; *lakhᵃṇō*, for *likhᵃṇō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *huṇᵃṇō* for *suṇᵃṇō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sarᵃwaṇ-rē*, to Sarwan; *thāṇē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāwᵃjō*, give to drink; *marᵃjē*, die. The past participle of *kahᵃṇō* or *kēṇō*, to say, is *kīdō*. The causal of *pīṇō*, to drink, is *pāwᵃṇō*.

[No. 45.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तीर्थां फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । म्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेठाड़-ने पाणी भरवा-ने तळाव उपर गियो । वणी तळाव उपर राजा दशरथ-की चोकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । ऊो सरवण-रे छाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंड्यो । जद सरवण बोल्यो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनोइ-ने पावा-ने आयो । जदी आँदा आँदी बोल्या के तूँ कूँण हे । दशरथ बोल्यो के थाणे काँई काम हे । थेँ पाणी पीयो । जदी बेन बोली मेँ तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्यो के हूँ दशरथ हूँ । ने मारा हातेँ अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणूँ मारो बेटो मार्यो वणा-ज बाणूँ तूँ मरजे । एसो हराप देइ-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sar^{a}waṇ nām karī-nē ād^{a}mī thō. Waṇī-rā mā-bāp ā̃khā-ū̃
A Sarwan name made-having man was. Him-of mother-father eyes-by

ā̃dā thā. Sar^{a}waṇ waṇā-nē tōkyā̃ phar^{a}tō-thō. Chāl^{a}tā̃
blind were. Sarwan them-to by-having-carried wandering-was. In-going

chāl^{a}tā̃ ā̃dā-ā̃dī-nē rastā-mē taras lāgī. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then

Sar^{a}waṇ-nē kīdō kē, 'bēṭā, pāṇī pāw. Mhā̃-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst

lāgī.' Jadī ū waṇā-nē waṭhē beṭhāi-nē pāṇī bhar^{a}wā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for

taḷāw upar giyō. Waṇī taḷāw upar Rājā Daś^{a}rath-kī chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.

Jaṇī wakhat Sar^{a}waṇ pāṇī bhar^{a}wā lāgō. Jadī rājā Daś^{a}rathē
At-that time Sarwan water to-draw began. Then by-king Dasrath

dūrā-ū̃ dēkhyō. Tō jāṇyō kē, 'kōī haraṇyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some stag water

pīvē-hē.' Ēsō jāṇī-nē rājāē bāṇ māryō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which

Sar^{a}waṇ-rē chhātī-mē lāgō. Jō Sar^{a}waṇ waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'

kar^{a}wā lāgō, jadī rājāē jāṇyō kē, 'yō tō kōī manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man

hē.' Ēsō jāṇī-nē Rājā Daś^{a}rath Sar^{a}waṇ kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees

tō āp^{a}nō bhāṇēj. Rājā sōch kar^{a}wā maṇḍyō. Jad Sar^{a}waṇ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said

kē, 'khēr, mārī mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my

mā-bāp-nē pāṇī pāw^{a}jō.' At^{a}rō kēi-nē Sar^{a}waṇ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed

mari-giyō, nē Rājā Daś^{a}rath pāṇī bharī-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadī ā̃dā-ā̃dī bōlyā kē, 'tū̃
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou

kū̃ṇ hē?' Daś^{a}rath bōlyō kē, 'thāṇē kā̃ī kām hē? Thē̃ pāṇī pīyō.'
who art?' Dasrath said that, 'to-you what business is? You water drink.'

Jadī bēn bōlī, 'mē̃ tō Sar^{a}waṇ siwāy dus^{a}rā-kā hāt-kō pāṇī nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not

pīyā̃.' Daś^{a}rath bōlyō kē, 'hū̃ Daś^{a}rath hū̃, nē mārā hāt-ū̃ ajāṇ-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in

Sar^{a}waṇ mari-giyō.' Ā̃dā-ā̃dī Sar^{a}waṇ-kō maraṇ huṇī-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,

hā,' karī-nē Rājā Daś^{a}rath-nē harāp dīdō kē, 'jaṇī bāṇ-ū̃ mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son

māryō, waṇī-j bāṇ-ū̃ tū̃ mar^{a}jē.' Ēsō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having

ā̃dā-ā̃dī bī mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'[1] The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou? Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

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[1] Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhīls speak Bhīlī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,[1] it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwāṛī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk	4,000	
		1,245,500
Mālvī (Sōṇḍwāṛī)—		
Western Malwa	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
		203,556
Bhīlī (Western Malwa)		56,000
Hindōstānī (Western Malwa)		190,000
Other languages spoken in Western Malwa		16,868
TOTAL		1,711,924

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgṛī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwāṛī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwāṛī. It also appears in the Mālvī of Western Malwa, as in *hā̃jē*, for *sā̃jhē*, in the evening; *hun*^{a}*ṇō*, for *sun*^{a}*ṇō*, to hear; *ham*^{a}*jāḍī-nē*, for *sam*^{a}*jhāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sun*^{a}*ṇō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā̃*, meaning 'we, including the person addressed.'

[1] Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kījē* for *kahījē*, say. There is an instance of the Mēwāṛī *h*-future in *watāihū̃*, I will show. There is the Mārwāṛī causal with *ḍ* in *hamᵃjāḍī-nē*, having persuaded, and *rōwāḍᵃjē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE RUTLAM.)

एक ग्यावण स्याळणीए आपणा धणी स्याळ्या-ने कह्यो के अबरके म्हारी हुवावड कठे करोगा। तो वणीए कह्यो के नाहार-री गुफा-माँय। जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा। तो स्याळ्याए कह्यो के जदी मूँ खूँखारूँ तो तूँ टाबख्या-टूबरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे। तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी। वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे। तो जदी स्याळ्या-ने हूँ कीदी। या वात हुणता-ज स्याळणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाड्या। तो स्याल्यो बोल्यो के अय कनक-सुन्दरी टाबख्या टूबरी क्यूँ रोवे-हे। तो स्याळणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-री कालजो माँगे-हे। या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे। असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो। अतरा-क-में एक बाँदरो अणी-ने मिळ्यो और बाँदराए पूछ्यो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो। तदी नाहार बोल्यो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे। या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याळ्यो वठे हे ने वणी-ऊँ तूँ यूँ काँई डरे-हे। या वात हुणी-ने नाहार-ने भरोसो नी वयो। तो बाँदराए कह्यो के आपाँ-री पूँछडी दोई भेरी बाँदि ले-ने चालाँ ने हूँ था-ने स्याळ्यो वठे वताइहूँ। या वात हुणी-ने दोई पूँछडियाँ भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या। स्याळ्या-ने अणा-ने देख खूँखारो कीदो। ने स्याळीए छोरा-ने रोवाड्या तो स्याळ्याए पूछ्यो के टाबख्या-टूबरी क्यूँ रोवे-हे। तो स्याळणीए कह्यो के छोरा-छोरी नाहार-रो कालजो माँगे-हे। स्याळ्यो बोल्यो के अणा-ने रोवा मत दो। छानाँ राखो। अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे। या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पँछडी-सँ बंद्यो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो। ने स्याळ्यो वठे मजा-मे रेवा लाग्यो॥

[No. 46.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄGṚĪ). (STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ēk gyābaṇ syāl^{a}ṇē āp^{a}ṇā dhaṇī syāḷyā-nē kahyō kē, 'abar^{a}kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time

mhārī huwāwaḍ kaṭhē karōgā?' Tō waṇīē kahyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of

guphā-māy.' 'Jadī nāhār āwēgā tō āpā̃-nē khāi-jāygā.' Tō syāḷyāē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal

kahyō kē, 'jadī mū̃ khū̃khārū̃, tō tū̃ ṭābaryā-ṭūb^{a}rī-nē chū̃ṭakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches

bharī-nē rōwāḍ^{a}jē, nē hū̃ pūchhū̃ kē, "ī kyū̃ rōvē-hē?" tō tū̃
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou

kījē kē, "ī nāhār-rō kāl^{a}jō mā̃gē-hē."'
say that, "these tiger-of liver wanting-are."'

Thōḍā dan pachhē yē dōī jaṇā jāi-nē nāhār-rī guphā-mā̃hī
A-few days after (by-)these two persons gone-having a-tiger-of den-in

huwāwaḍ kīdī. Waṇī dan jad hā̃jē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion

lēwā lāgyō kē, 'mhārā ghar-mē̃ kōī-na-kōī hē,' tō jadī syāḷyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by

hū̃ kīdī. Yā wāt huṇ^{a}tā-j syāl^{a}ṇīē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal

chhōrā-chhōriyā̃-nē chū̃ṭakyā bharī-nē rōwāḍyā. Tō syāḷyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal

bōlyō kē, 'ay Kanak-sundarī ṭābaryā̃-ṭūb^{a}rī kyū̃ rōvē-hē?' Tō
said that, 'O Kanak-sundarī male-female-children why crying-are?' Then

syāl^{a}ṇī bōlī kē, 'ō Ḍar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl^{a}jō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver

mā̃gē-hē.' Yā wāt huṇ^{a}tā-j nāhār-rō jī uḍ-gayō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and

pīchhē pā̃w bhāgyō, nē vichār kar^{a}wā lāgyō kē, 'mhārā ghar-mē̃ mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōī mhārā-ũ mōṭō janāwar hē.' Asā vichār-mā̃hī
eater someone-or-other me-than strong animal is.' Such thought-in

wā rāt kāṭi-dīdī, nē dus^{a}rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word

huṇī-nē pāchhē bhāgyō. At^{a}rā-k-mē̃ ēk bā̃d^{a}rō aṇī-nē milyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and

bā̃d^{a}rāē pūchhyō kē, 'kyũ, nāhār rājā, āj kyũ, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,

phirō-hō?' Tadī nāhār bōlyō kē, 'mhārā ghar-mā̃hī mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my

khāwāwārō kōī-ṇa-kōī hē.' Yā wāt huṇi-nē bā̃d^{a}rō aṇī wāt-rī
eater someone-or-other is.' This word heard-having the-monkey this word-of

chōk^{a}sī kar^{a}wā nāhār-rī guphā kanē gayō, nē pāchhō āvyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say

lāgyō kē, 'ē mhārā śāh, ēk syāḷyō waṭhē hē, nē waṇi-ũ tũ yũ kā̃ī
began that, 'O my lord, a jackal there is, and him-from thou thus what

ḍarē-hē?' Yā wāt huṇī-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then

bā̃d^{a}rāē kahyō kē, 'āpā̃-rī pū̃chh^{a}ḍī dōī bhērī bā̃di-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having

chālā̃, nē hũ thā-nē syāḷyō waṭhē watāihũ.' Yā wāt huṇī-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having

dōī pū̃chhaḍiyā̃ bhērī bā̃d-nē, abē yē nāhār-rī guphā āḍī
the-two tails together tied-having, now these the-tiger-of den towards

chālyā. Syāḷyā-nē aṇā-nē dēkh khū̃khārō kīdō, nē syāḷīē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal

chhōrā-nē rōwāḍyā. Tō syāḷyāē pūchhyō kē, 'ṭābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-

ṭūb^{a}rī kyũ rōwē-hē?' Tō syāḷ^{a}ṇīē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-

chhōrī nāhār-rō kāl^{a}jō mā̃gē-hē.' Syāḷyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry

mat dō. Chhānā̃ r^{a}khō. Abār dhīrē dhīrē bā̃d^{a}rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to

ḥam^{a}jāḍī-nē lāvē-hē.' Yā wāt huṇ^{a}tā-hī-j nāhārē
persuaded-having bringing-is.' This word on-hearing-verily-immediately by-the-tiger

jāṇyō kē, 'bā̃d^{a}rā-rē man-mē tō kapaṭ hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back

phalā̃g mār^{a}tō mār^{a}tō bhāg-gayō, nē bā̃d^{a}rō pū̃chh^{a}ḍī-sũ bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so

bhaḍikāi-bhaḍikāi-nē mari-gayō, nē syāḷyō waṭhē majā-mē̃ rēwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,[1] why are the children crying.'

'O Ḍar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him?*' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

[1] He gives his wife a grand name, and so does she him, in order to impress the tiger.

SŌṆḌWĀṚĪ.

Sōṇḍwāṛī[1] is the language of the Sōṇḍiās, a wild tribe, which inhabits the tract known as Sōṇḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sōṇḍwāṛī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sōṇḍwāṛī is estimated as follows:—

Western Malwa Agency—	
Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,556

The following account of the Sōṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājpūts of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindī word Sandhia—twilight, *i.e.* mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgīr, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

"They are often called Rājpūts, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

"That the Sondias have a claim to antiquity, there can be no doubt ; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

[1] Properly spelt with a hyphen, Sōṇḍ-wāṛī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājpūts in Central India, are the Sūdis, who have spread from Sondwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājpūt heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājpūt ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājpūts upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājpūts in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwāṛī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwāṛī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag^{a}ḷō* or *hag^{a}rō*, for *sag^{a}ḷō*, all; *hā̃t^{a}rō*, for *sā̃t^{a}rō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmaḷ^{a}ṇō*, for *sā̃bhaḷ^{a}ṇō*, to hear; *ham^{a}jāṛ^{a}ṇō*, for *sam^{a}jhāṇō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^{a}ḷō*, for *chhōk^{a}ḷō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōṛō*, for *lhōṛō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāmaḷ^{a}ṇō*, for *sā̃bhaḷ^{a}ṇō*, to hear (another Gujarāti word); *ham^{a}jāṛ^{a}nō*, for *sam^{a}jhāṇō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bēṭā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* .... *pāp kīdhō*...........*ma-nē thē̃ hāḷī-wāl^{a}diā̃ bhēḷō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *waṇā-hē wā̃ṭ-dī*, he divided to them; (locative) *thā̃-kī rūkam-pāt bāchhᵃṛyā̃-ḍūmᵃṛyā̃-hē uṛāī-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āpᵃṇē* means 'we, including the person addressed.' *Apᵃṇō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēlī form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvī, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwāṛī. Thus, *hamᵃjāṛyō*, he remonstrated, literally, he caused to understand.

Sōṇḍwāṛī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *mā̃ḍī*, a mother; *wāḷᵃdī*, a servant; *war*, a year; *rōṭhō*, bread, plural *rōṭhā*, a feast; *banō*, a bridegroom; *bīrō*, a brother.

On the whole Sōṇḍwāṛī possesses a distinctly Bhīl character, as the above notes have shown. Nearly all these peculiarities also occur in Bhīl dialects.

[No. 47.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀṚĪ). (STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दई-दो । जँदी वणी-का जी-ने अपणी रूकम-पात वणा-हे वाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगळो चल्यो-गयो । वाहाँ वणी-ने वणी-का वाँटा-की हगळी रूकम-पात वीगाड़-दीदी । अर वणी-के पाँ काईं नहीँ रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माळ-में मोकल्यो । ऊ लाचार वई-ने वणी सूकला-थी पेट भरे-थो जो सूकळो भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीँ देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाळी बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हाँतरा हे । हूँ भूकाँ मरूँ-हूँ । अबे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम-खोर वयो । थाँ-को बेटो बाजवा असो नहीँ रयो । अबे म-ने थें हाळी वाळदिआँ भेळो राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देख्यो अवाल करी-ने दोड़ो अर छाती-ने लगायो अर मूँडे बोको दीधो । जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी बेमूख वयो । थाँ-को बेटो बाजवा जसो नहीँ रये । जँदी वणी-का जी-ने हाळ्याँ वाळदिआँ-थी कही । अणी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आँगळिआँ-में वींट्याँ अर पगाँ-में खाड़्या परावी-दो । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लाद्यो । जँदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माळ-में थो । ऊ माळ-में-थी अपणा घर-के पाँ-हे आयो अर गीत गाल हामळी । जँदी छाळी-ने तेड़ी-ने पूछ्यो के अणी हगळी वात-को काईं मतलब हे । हाळी-ने कही के थाँ-को लोड़ो भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाड़्यो । जँदी वणो-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रूकम-गात बाछड़्याँ-डूमड़्याँ-हे उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणो-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माळ थारो हे । आपणे राजी खूसी-थी रहाँ । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀṚĪ). (STATE JHALLAWAR).

SPECIMEN I.

Ēk ād^{a}mī-kē dō bēṭā thā. Lōṛ^{a}kā bēṭā-nē waṇī-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to

kahī kē, 'ma-nē mārā wā̃ṭā-kī rūkam-pāt daī-dō.' Jā̃dī waṇī-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of

jī-nē ap^{a}ṇī rūkam-pāt waṇā-hē wā̃ṭ-dī. Thōṛā dinā̃ pāchhē
father-by his-own property them-to was-distributed. A-few days after

lōṛō bēṭō waṇī-kā wā̃ṭā-kī rūkam-pāt laī vēg^{a}ḷō chaḷyō-gayō.
the-younger son him-of share-of property having-taken far went-away.

Wāhā̃ waṇī-nē waṇī-kā wā̃ṭā-kī hag^{a}ḷī rūkam-pāt vīgāṛ-dīdī. Ar
There him-by him-of share-of all property was-wasted. And

waṇī-kē pā̃ kāī̃ nahī̃ rayō, ōr waṇī mūlak-mē̃ kāḷ paṛyō,
him-of near anything not remained, and that country-in a-famine fell,

jā̃dī bhūkā̃ mar^{a}wā lāgyō. Jā̃dī waṇī mūlak-kā ēk hāū ād^{a}mī
then by-hunger to-die he-began. Then that country-of a good man

pā̃ gayō. Ar waṇī hāū ād^{a}mī-nē bhā̃ḍūrā charāwā māḷ-mē̃
near he-went. And that good man-by swine to-feed field-in

mōkalyō. Ū lāchār waī-nē waṇī sūk^{a}ḷā-thī pēṭ bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was

jō sūk^{a}lō bhā̃ḍūrā-kē khāwā-kō thō. Waṇī-nē khāwā kōī nahī̃
which chaff the-swine-to eating-of was. Him-to for-eating anyone not

dēvē-thō. Jā̃dī waṇī-nē gam paṛī; jā̃dī kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,

'mārā jī-kē ghaṇā hāḷī-wāḷ^{a}dī hē. Waṇā-hē pēṭ bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having

rōṭhā miḷē-hē, ghaṇā hāt^{a}rā hē. Hū̃ bhūkā̃ marū̃-hū̃.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.

Abē hū̃ mārā jī-kē pā̃-hē jātō rahū̃. Waṇā-tī kahū̃gā,
Now I my father-of near-to going I-remain. Him-to I-will-say,

"jī, ma-nē Rām-jī-kā ghar-kō pāp kīdhō, thā̃-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor

wayō. Thā̃-kō bēṭō bāj^{a}wā asō nahī̃ rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē̃ hāḷī-wāḷ^{a}diā̃ bhēḷō rākhō."' Ū uṭhī-nē waṇī-kā jī pā̃
thou servants with keep."' He arisen-having him-of father near

āyō. Paṇ ū vēg^{a}ḷō thō, waṇī-kā jī-nē dēkhyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion

karī-nē dōṛyō ar chhātī-nē lagāyō, ar mū̃ḍē bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss

dīdhō. Jā̃dī bēṭō jī-thī bōlyō, 'jī, ma-nē Rām-jī-kō
was-given. Then the-son the-father-to said, 'father, me-by God-of

pāp kīdhō ar thā̃-kē-thī bēmukh wayō. Thā̃-kō bēṭō bāj^{a}wā
sin was-done and you-of-from averse I-became. You-of son to-be-called

jasō nahī̃ rayō.' Jā̃dī waṇī-kā jī-nē hāḷyā̃-wāḷ^{a}diā̃-thī kahī,
such not I-remained.' Then him-of father-by servants-to it-was-said,

'aṇī-nē hāū chīt^{a}rā lāvī-nē parāvī-dō; ar ā̃g^{a}ḷiā̃-mē̃ vī̃ṭyā̃, ar
'this-one-to good clothes brought-having put-on; and fingers-on rings, and

pagā̃-mē̃ khāṛyā parāvī-dō. Āpī dhāpī-nē khāwā̃ pīwā̃.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.

Mārō bēṭō marī gayō-thō, abē pachhō jīw^{a}tō wayō; yō
My son having-died gone-was, now back living became; this-one

khōwāi gayō-thō, abē pāchhō lādyō.' Jā̃dī hag^{a}rā miḷī-nē
having-been-lost gone-was, now back-again was-got.' Then all come-together-having

rājī khusī wayā.
happy rejoicing became.

At^{a}rā-mē̃ waṇī-kō mōṭō bēṭō māḷ-mē̃ thō. Ū māḷ-mē̃-thī
So-much-in him-of great the-son field-in was. He field-in-from

ap^{a}ṇā ghar-kē pā̃-hē āyō, ar gīt-gāl hām^{a}ḷī. Jā̃dī
his-own house-of near-to came, and songs-etcetera were-heard. Then

hāḷī-nē tēṛī-nē pūchhyō kē, 'aṇī hag^{a}ḷī wāt-kō
a-servant-to called-having it-was-asked that, 'this all affair-of

kāī̃ mat^{a}lab hē?' Hāḷī-nē kahī kē, 'thā̃-kō lōṛō
what meaning is?' The-servant-by it-was-said that, 'you-of younger

bhāī āyō hāi, ar thā̃-kā jī-nē rōṭhā karāyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,

kiyū̃-kē vī ghaṇā hāū tarā pāchhā āī-gayō.' Jā̃dī baṛā
because-that he very good way back-again came.' Then the-elder

bēṭā-nē rī lāgī ar gharē̃ nī gayō. Jā̃dī waṇī-kā
son-to anger was-attached and in-the-house not he-went. Then him-of

jī-nē āvī-nē waṇī-nē ham^{a}jāṛyō. Jā̃dī waṇī-nē
father-by come-having him-to it-was-remonstrated. Then him-by

jī-thī kayō, 'ma-nē at^{a}rā war-thī thā̃-kī chāk^{a}rī
the-father-to it-was-said, 'me-by so-many years-from you-of service

kīdhī. Thā̃-kā kiyā bārē chālyā nahī̃. Thā̃-nē
was-done. You-of things-said outside were-caused-to-go not. You-by

ēk bak^{a}rī-kō bachchō bī nahī̃ dīyō, jō hū̃
one she-goat-of young-one even not was-given, that I

bhāī-hētū-mē̃ gōṭh-gūg^{a}rī kar^{a}tō. Thā̃-nē aṇī bēṭā-kē
brothers-friends-among feasting (I-)might-have-done. You-by this son-of

āw^{a}tā̃-hī, jaṇī-nē thā̃-kī hag^{a}rī rūkam-pāt bāchh^{a}ryā̃-ḍūm^{a}ryā̃-hē
on-coming-even, whom-by you-of all property singers-dancers-on

uṛāī-dīdī, jaṇī-kē thā̃-nē rōṭhā dīyā.' Jā̃dī waṇī-kā
was-squandered, him-to you-by loaves were-given.' Then him-of

jī-nē kahī kē, 'bēṭā, tū mārē pā̃ rayō. Ghar-ṭāp^{a}rō
father-by it-was-said that, 'son, thou me-of near remained. House-hut

khēt-māḷ thārā hē. Āp^{a}ṇē rājī khūsī-thī rahā̃. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy

bhāī āyō jō rājī-wayō chāījē. Thārō bhāī marī
brother came therefore joyful-to-be is-proper. Thy brother having-died

gayō-thō, abē pāchhō jīw^{a}tō wayō; khōwāī gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again

lādō he.'
got is.'

[No. 48.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀṚĪ). (STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-ड़ा । बना-जी थाँ-का हाथ-में हख्यो रूमाल । पावाँ-की मेंदी राचणी रे बन-ड़ा । बना-जी थें तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-ड़ा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोऊँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मिलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीँ-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूँ तो ढाल भराई बीरा । ओढ़ूँ तो हीरा झर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀṚĪ). (STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

(1) Banā-jī, thā̃-kē ghōṛī-kē gaḷē ghuṅgar-māḷ.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
Pāwā̃-kā nēwar-bāj^{a}ṇā, rē ban-ṛā.
Feet-of ornament-musics, O bridegroom.
Banā-jī, thā̃-kā hāth-mē̃ haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
Pāwā̃-kī mē̃dī rāch^{a}ṇī, rē ban-ṛā.
Feet-of henna-colour well-dyed, O bridegroom.
Banā-jī, thē̃ tō chaṛh chālyā maj adh^{a}rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
Mārī sūtī nag^{a}rī ōj^{a}kī, rē ban-ṛā.
My sleeping village was-awakened, O bridegroom.

(2) Kaṅkaṛ māthē pīp^{a}ḷī, rē bīrā,
Border on a-pīpal-tree, O brother,
Jaṇī-par chaṛh jōū̃ thārī wāṭ.
Which-on having-mounted I-watch thy path.
Mā̃ḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
Bhābhī-kō bhan^{a}war gaṇē-mēl^{a}jē, rē bīrā.
Brother's-wife-of nose-ring pawn, O brother.
Pañchā̃-mē̃ rākhō bāī-rī hōb.
The-village-assembly-in preserve sister-of dignity.
Mā̃ḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
Lāwō, tō hag^{a}rā hārū lāw^{a}jē, rē bīrā,
If-you-bring, then all for bring, O brother,
Nahī̃-tar rījē thārē dēs.
Otherwise remain in-thy country.

Mā̃ḍī-jāvīyō	chūnar	lāvīyō.		
The-mother-born	*a-scarf*	*brought.*		
Mēlū̃,	tō	ḍhāl	bharāī,	bīrā;
If-I-put (-it),	*then*	*a-shield*	*was-filled,*	*brother;*
Ōṛhū̃,	tō	hīrā	jhar-paṛē.	
If-I-wear (-it),	*then*	*jewels*	*fall-in-showers.*	
Mā̃ḍī-jāvīyō	chūnar	lāvīyō.		
The-mother-born	*a-scarf*	*brought.*		
Nāpū̃,	tō	hāth	pachās;	
If-I-measure (-it),	*then*	*ells*	*fifty;*	
Tōlū̃,	tō	tōlā	tīh.	
If-I-weigh (-it),	*then*	*tolas*	*thirty.*	
Mā̃ḍī-jāyō	chūnar	lāvīyō.		
The-mother-born	*a-scarf*	*brought.*		

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

(1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.

O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.

O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.

(2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.

(*Refrain*) The son of my mother has brought a scarf.

O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.

(*Refrain*) The son of my mother, etc.

O Brother, if you bring, bring for all of us, or else stay at home.

(*Refrain*) The son of my mother, etc.

O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.

(*Refrain*) The son of my mother, etc.

If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.

(*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nīmāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katiyās of Chhindwara, and the Paṭᵃwās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Ḍhōlēwāṛī)	119,000
Bhōyarī of Chhindwara	11,000
Katiyāī of Chhindwara	18,000
Paṭᵃvī of Chanda	200
TOTAL	274,723

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēlī, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Taḥṣīl* of Harda, and the State of Makrai does not speak Bundēlī, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēlī-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēlī, and Nīmāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēlī expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhīlī. In the Bhīlī of Khandesh *lī-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोडतो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बडो पेड हवा-में उखडि-के जाइ पड्यो । भला देखो तो यो कसो पड्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पड्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेत-को झाड कसो पतलो ओर कितरो, उँचो छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाड्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडीपन ओ-का गिरना-को ,कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भ थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारो बेत-को झाड जरा-सी हवा-में लटू-पटू हुइ-जाच । एसो वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ. (DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kaī-kā din ēk ād^{a}mī ap^{a}nā chhōrā-khē līskē jaṅgal-mē̃
On-a-certain day a man his-own son taken-having forest-in

jāi-rahyō-thō. Chhērō jō āga āga dōḍ^{a}tō-jātō-thō hā̃k-mārī-kē
going-was. The-son who before before running-going-was called-out-having

kah^{a}nō lagyō ki, 'dādā-jī, dēkhō sahī, yō kit^{a}rō badō pēḍ hawā-mē̃
to-say began that, 'father-sir, see verily, this how large tree wind-in

ukh^{a}ḍi-kē jāi paḍyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how

paḍyō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bēṭā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this

ū̃dhāwal-mē̃ giri-paḍyō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,

dēkhō tō, yō bēt-kō jhāḍ kasō pat^{a}lō ōr kit^{a}rō ū̃chchō chhē.
see now, this cane-of tree how thin and how high it-is.

Aru yē-khē ū̃dhāwal-nē kyō̃ nahī̃ ukhaḍyō?' Ō-kā bāp-nē
And 'it-to the-storm-by why not was-it-uprooted?' Him-of father-by

jawāb diyō ki, 'bēṭā, sāgōn-kō jāḍōpan ō-kā gir^{a}nā-kō kāraṇ
answer was-given that, 'son, teak-of stiffness it-of falling-of cause

chhē. Ō-khē ap^{a}nī ḍālan-kō aru badāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when

havē chalē, tab hal^{a}tō chal^{a}tō nahī̃. Bichārō bēt-kō jhāḍ
the-wind comes, then shaking moving not. The-poor cane-of tree

jarā-sī hawā-mē̃ laṭū-paṭū hui-jāch. Ēsō wō bachi-gayō.'
a-little-very wind-in bending becomes. So it escaped.'

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

ḌHŌLĒWĀṚĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēlī is spoken, with Nimar to its west, the Bundēlī-speaking Chhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Ḍhōlēwāṛī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kunbīs, who originally came from the Deccan. The Ḍhōlēwāṛī speakers are principally Bhōyars and Ḍhōlēwāṛ Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Ḍhōlēwāṛī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāṭhī speakers number 75,000.

Like the language of Harda, this Ḍhōlēwāṛī is a broken mixture of Mālvī, Bundēlī, and Nīmāṛī, the first predominating, but here Bundēlī is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēlī *hatō*, with a Mālvī termination. Note also the Marāṭhī *sāṭhī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (ḌHŌLĒWĀṚĪ). DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।

जवाब—हमारो टाँडा जैतापुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-से महू बेंच-कर आवत-था और हम सात-म-से पीछू बैतूल हाट-का साठी ऊ रोज गयो थो । ढोर-गीर कहीं साथ-में नीं ले-गयो । सब ढोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ढोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टाँडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खें लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl.	Tumᵃrō	ṭā̃ḍā	kahā̃	pakaḍyō-gayō ?
Question.	*Your*	*caravan*	*where*	*seized-was ?*

Jawāb.	Hamārō	ṭā̃ḍā	Jaitāpur-par	hatyō.	Ham	sāt	ādᵃmī	hatā.
Answer.	*Our*	*caravan*	*Jaitāpur-on*	*was.*	*We*	*seven*	*men*	*were.*

Ham	Parat-wāḍā-sē	mahū	bẽch-kar	āwat-thā,	aur	ham	sāt-ma-sē
We	*Parat-wāḍā-from*	*mahuā*	*sold-having*	*coming-were,*	*and*	*us*	*seven-in-from*

Pīrū Baitūl haṭ-kā sāṭhī ū rōj gayō-thō. Ḍhōr-gīr kahī̃
Pīrū to-Betul market-of for that day gone-was. Cattle-etcetera any

sāth-mē̃ nī̃ lē-gayō. Sab ḍhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.

Hamārā-sab ṭā̃ḍā-mē̃ 87 ḍhōr hatā. Hamārā-ma-sē kōī-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of

chōrī-mē̃ chālān nī̃ bhayō. Jaitāpur-par kōī ṭā̃ḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan

nī̃ hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that

gā̃w-kē ēnā-bāju jab dō sipāhī-nē ham-khē̃ lāyē
village-of on-this-side when two constable-by us having-brought

milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvī. In the adjoining district of Chhindwara the local Bundēlī is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvī, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final *ē* is often represented by *a*. This is borrowed from Nīmāḍī and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT). (DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला म्हरा हिस्सा-को धन आय-हे त्यू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ नान्हो बेटा समधो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो पैसो उडायो । तब ओ-न अवधो खर्चा उपर वना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना बिपत पडन लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī ēk mānus-lā duī bēṭā hōtā. Tē-ma-kō nānhō
Certain one man-to two sons were. Them-in-of the-younger

bāp-lā kahan lāgyō, 'bābā, ma-lā mharā hissā-kō dhan āy-hē,
the-father-to to-say began, 'father, me-to my share-of wealth comes,

tyū dē.' Tab ā-nē dhan ō-lā bāṭ-diyō. Tab thōṛā
that give.' Then him-by wealth him-to was-divided. Then a-few

dina-bh nānhō bēṭā samᵃdhō jamā kar-kan dūr
days-after the-younger son all together made-having a-distant

muluk-ma gayō, āur wahā̃ wāhiyāt-panā kar-kan āpᵃlō paisō
country-in went, and there riotousness made-having his-own money

uḍāyō. Tab ō-na awᵃdhō kharchā-upar wanā muluk-ma
was-squandered. Then him-to all on-being-spent-after that country-in

mōṭhō dushkāl paḍyō. Ō-nā bipat paḍan lāgī. Tab wō wōn
great famine fell. Him-to difficulty to-fall began. Then he that

muluk-mā ēk bhalā mānus-kē jawar rahyō.
country-in one gentle man-of near lived.

PAṬ^{A}VĪ OF CHANDA.

The Paṭ^{a}wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēlī), and for convenience sake we may class the language as a form of Mālvī. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ^{a}nūlī or Paṭ^{a}wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (PAṬ^{A}VĪ BROKEN DIALECT). (DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोय्या हुये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-मत्तो-को वाटनी म-क आवं-को ते दे । मंग ति-न तेऊ-क जमा वाटी-दिये । मंग थोडा दिवस-मे लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपलो जमा उडाई दिये । मंग ति-न अवधो खरच्या-वर ते देस-मे मोठो महाग्रो पडे । मंग ति-क अडचन पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरा-वं-क आपलो वावर-मे धाडे । तवा डुकर जे कोंडा खातो-होतो ते कोंडा-ती आपलो पोट भरनु असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-tī	lahānō
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-of-in-from*	*the-younger*

bāp-ka	manē,	'bābā,	jē	māl-mattō-kō	wāṭ^{a}nī	ma-ka	awaṁ-kō,
the-father-to	*says,*	*'father,*	*what*	*property-of*	*share*	*me-to*	*coming-of(-is),*

tē	dē.'	Maṅg	ti-na	tēū-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
that	*give.'*	*Then*	*him-by*	*them-to*	*property*	*was-divided.*	*Then*	*a-few*

diwas-mē	lahān	pōrē	sam^{a}dō	jamā	karī-kunyā	dūr	dēs-ka
days-in	*the-younger*	*by-son*	*all*	*collection*	*made-having*	*a-far*	*country-to*

gayē,	ānik	tāhā	bār^{a}banḍ-panā-tī	āp^{a}lō	jamā	uḍāī-diyē.	Maṅg
went,	*and*	*there*	*debauchery-by*	*his-own*	*property*	*squandered.*	*Then*

ti-na	aw^{a}dhō	khar^{a}chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	paḍē.
him-by	*all*	*on-being-spent-after*	*that*	*country-in*	*a-great*	*famine*	*fell.*

Maṅg	ti-ka	aḍ^{a}chan	padaṅ-ka	lāgē.	Tawā	ti-na	tē	dēs-mē
Then	*him-to*	*difficulty*	*falling-to*	*began.*	*Then*	*him-by*	*that*	*country-in*

ēk bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine

charāwaṅ-ka āpᵃlō wāwar-mē dhāḍē. Tawā ḍukar jē kõḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff

khātō-hōtō, tē kõḍā-tī āpᵃlō pōṭ bharᵃnu asō ti-kā dil-mē bāsᵃnā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish

huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NĪMĀḌĪ.

As examples of Nīmāḍī, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀḌĪ. (DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपणा बाप-सू कह्यो अरे दादा अपणी धन-दौलत-म जो म्हारो हिस्सो होय सो म्ह-क दइ-न्हाक । तँव बाप-न अपणी धन-दौलत अपणा बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटो बेटो अपणी सब धन-दौलत लिइ-न कहीँ दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपणी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना मुलक-म बडो अकाळ पड्यो । अरु वो कँगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपणा खेतना-म सुवर चराण-क भेज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपणो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कइँ न दे । असी वक्त-म जब वो-की धुंदी जाइ-न आख्याँ खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर छे की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हउँ ह्याँ भूको मरी-रह्योच । हउँ अँव उठि-न अपणा दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही। थारा राख्या हुवा नौकरना-म-सी हउँ भी एक नौकर छे असो समझ । असो कहि-न वो उठ्यो नी अपणा बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौड्यो नी बेटा-का गळा-म लिपट्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडो बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपणा नौकरना-सी कह्यो की सब-सी आछा कपडा लाइ-न लडका-क पहेनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पन्हैना देव । अपण मजा-म खासाँ पीसाँ नी चैन॰ करसाँ । क्यौँकी हउँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो छे । वो कथइँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवण लाग्यो नी घर-का पास पहुँचो तँव उन-न सुण्यो की बाज्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपणा नौकरना-म-सी एक-क पुकार्यो नी ओ-क पूछ्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कह्यो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्यौँकी थारो भाइ आछो भलो घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क घुस्सो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कह्यो देखजो एतरा बरस-सी थारो सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्यो बेटा तू तो सदा म्हारा पासच छें नी जो म्हारी धन-दौलत छे सब थारिच छे । अपण समझा था की थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो छे । वो कथइँ चल्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खुसी होणू॥

[No. 53.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀḌĪ. (DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī ēk ād^{a}mī-kā dui laḍ^{a}kā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by

ap^{a}ṇā bāp-sū kahyō, 'arē ḍādā, ap^{a}ṇī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever

mhārō hissō hōy sō mha-ka daï-nhāk.' Tā̃wa bāp-na ap^{a}ṇī
my share may-be that me-to give-away.' Then the-father-by his-own

dhan-daulat ap^{a}ṇā bēṭānā-ka bāṭ-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not

hu-sē ki chhōṭō bēṭō ap^{a}ṇī sab dhan-daulat lii-na kahī̃
been-were that the-younger son his-own all property taken-having some

dūr dēs-ka chaḷyō-gayō, aru wahā̃ daṅgā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days

tēr-kari-na ap^{a}nī dhan-daulat uḍāi-dī. Aru jā̃wa sab dhan-daulat
passed-having his-own property wasted-away. And when all property

bar^{a}bād hui-gaī, tā̃wa unā mulak-ma baḍō akāḷ paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he

kaṅgāl hui-gayō. Tā̃wa wō jāi-na unā dēs-kā raheṇāwāḷā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from

ēk-kā ghara jāi-na rahyō. Aru unā ād^{a}mī-na wa-kha ap^{a}ṇā
one-of in-house gone-having lived. And that man-by him-to his-own

khēt^{a}nā-ma suwar charāṇa-ka bhējyō; tā̃wa jinā chhil^{a}kā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine

khāi-rahyā-thā wō chhil^{a}kā khāi-na ap^{a}nō pēṭ bhar^{a}ṇū asī
to-eat-used those husks eaten-having his-own belly to-fill such

naubat guj^{a}rī-thī. Aru kōī ād^{a}mī wō-kha kaī̃ na dē.
an-event occurred-had. And any man him-to anything not gives.

Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā̃ khulī, tā̃wa
Such time-in when him-of pride gone-having eyes were-opened, then

wō kahē, 'mhārā dādā-kā kēt^{a}rā rākhyā-huwā naukar chhē, ki jō
he says, 'my father-of how-many kept servants are, that who

pēṭ bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bā̃dhi-na ghara laï-jāch, aru haũ hyā̃ bhūkō marī-rahyōch.

tied-having in-house take-away, and I here hungry dying-remained-am.

Haũ ā̃wa uṭhi-na ap^{a}ṇā dādā-kā pās jāis aru wa-ka kahis,

I now arisen-having my-own father-of near will-go and him-to I-will-say,

"dādā, dādā, ma-na Bhag^{a}wān-kā agēḍī nī thārā agēḍī

"father, father, me-by God-of in-presence and thee-of in-presence

baḍō pāp kiyō, jē-kā-sī thārō laḍ^{a}kō kahelāṇa-kī mhārī aw^{a}kāt

great sin was-done, which-of-from thy son being-called-of my worth

nahī rahī; thārā rākhyā-huwā naukar^{a}nā-ma-sī haũ bhī ēk naukar

not remained; thy kept servants-in-from I also one servant

chhē, asō samajh." ' Asō kahi-na wō uṭhyō nī ap^{a}ṇā

am, such (you-may-)understand." ' Such said-having he arose and his-own

bāp-kā pās āyō. Wō dūr-sī āi-rahyō-thō, ēt^{a}rā-ma ō-kā bāp-na

father-of near came. He far-from coming-was, when his father-by

ō-ka dēkhyō, wa ō-ka dayā āī. Tā̃wa wō dauḍyō nī

him-to it-was-seen, and him-to compassion came. Then he ran and

bēṭā-kā gaḷā-ma lip^{a}ṭyō nī ō-kā chummā liyā. Bēṭā-na

the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by

bāp-sī kahyō, 'dādā, ma-na Bhag^{a}wān-kā agēḍī nī

the-father-to it-was-said, 'father, me-by God-of in-the-presence and

thārā agēḍī baḍō pāp kiyō, jē-kā-sī thārō laḍ^{a}kō

of-thee in-the-presence great sin was-done, which-of-from thy son

kahelāṇa-kī mhārī aw^{a}kāt nahī rahī.' Ēt^{a}rā-par-bhī bāp-na

being-called-of my worth not remained.' So-much-on-even the-father-by

ap^{a}ṇā naukar^{a}nā-sī kahyō, kī, 'sab-sī āchhā kap^{a}ḍā lāi-na

his-own servants-to it-was-said, that, 'all-than good clothes brought-having

laḍ^{a}kā-ka pahenāw; aru ō-kā ũg^{a}lī-ma ā̃g^{a}ṭhī ḍālō aru ō-kā pāw-ma

the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on

ḍāl^{a}ṇa-ku panhainā dēw. Apaṇ majā-ma khāsā̃ pīsā̃ nī

putting-for shoes give. We pleasure-in will-eat will-drink and

chain kar^{a}sā̃; kyaũ-kī haũ sam^{a}jhō-thō kī yē mhārō chhōrō

merriment will-make; because-that I understood-had that this my son

mari-gayō-hu-sē, paṇ nahī, phiri-bhī yē jindō chhē; wō kathaĩ

dead-gone-was, but no, again-even he alive is; he somewhere

chaḷyō-gayō-thō, par phiri āi-gayō.' Asō kahi-na wō chain

gone-away-had, but again returned.' Thus said-having they merriment

kar^{a}ṇa lāgyā.

to-do began.

Ā̃wa ō-kō baḍō bēṭō khēt-ma thō. Wō aw^{a}ṇa lāgyō nī ghar-kā

Now his elder son field-in was. He to-come began and house-of

pās pahũchyō; tā̃wa un-na suṇyō kī 'bājyō aru nāch

near reached; then him-by was-heard that 'music and dancing

chaḷī-rahyāch.' Ō-kā-par-sī un-na ap^{a}ṇā naukar^{a}nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to

pukāryō nī ō-ka pūchhyō kī, 'yē kā̃i hui-rahyōch?'
it-was-called and him-to it-was-asked that, 'this what going-on-is?'

Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy

bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house

āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in

nahī jāw. Tā̃wa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.

Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh^{a}jō, ēt^{a}rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many

baras-sī thārī sēwā-chāk^{a}rī karū̃ch, kabhī thārā hukam-ka nahī
years-from thy service I-doing-am, ever thy order-to not

tōḍyō. Ēt^{a}rā-par-bhī tū-na ma-ka ēk-wār-bhī bak^{a}rī-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of

bachchō tak nahi diyō kī haū̃ ap^{a}ṇā dōst^{a}nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment

kar^{a}tō. Inā thārā chhōṭā chhōrā-na rāṇḍ^{a}nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having

ap^{a}ṇī dhan-daulat uḍāi-dīvī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of

sāth tū-na wa-kā-sāṭha jāphat dīvīch.' Tā̃wa bāp apṇā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father his-own elder

bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-ch chhē, nī jō
son-to said, 'son, thou-indeed always me-of near art, and whatever

mhārī dhan-daulat chhē, sab thāri-ch chhē. Apaṇ sam^{a}jhā-thā kī
my property is, all thine-alone is. We understood-had that

thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhī wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he

kathaĩ chaḷyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to

chāy^{a}jē kī apaṇ-na anand manāw^{a}ṇū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness

hōṇū.'
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀḌĪ. (STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा मिळ तो पीणूँ । इतरा-म वो-ख एक लीम-को झाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोडो दवडाई-न लीम पास गयो । व्हाँ जाई-न देखज तो एक सूखी तळाई पडीज न एक जोगी पलक लगाई-न बठ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिळन कँई मिल । कसी जगा-म जोगी बठ्योज । वो-ती बखत राजा सोना-को मुगट पहेर्यो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म वळवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरू-का गळा-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गळा-म साँप वळव्यो-होय वो-ख तू जाई-न रात-म डस । अल्याँग राजा अपणा महल-म आई-न मुगुट उतारी-न बठ्या । तँब राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप वळवी-आया । ये बुरो काम; कर्‍यो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀḌĪ DIALECT. (STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍī phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed

sikār khēl^{a}ta-khēl^{a}ta wō-kha pāṇī-kī tīs lāgī. Ū-na ap^{a}ṇā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own

man-ma kayō kī, 'pāṇī kā͂ī jagā miḷa tō pīṇū͂.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'

It^{a}rā-ma wō-kha ēk līm-kō jhāḍ gah^{a}rō najar āyō. Wahā͂ pāṇī
So-much-in him-to one nīm-of tree dense in-sight came. There water

hōy^{a}gā asō jāṇī-na ghōḍō daw^{a}ḍāī-na līm pās gayō.
will-be so thought-having horse caused-to-run-having the-nīm near he-went.

Whā͂ jāī-na dēkhaj tō ēk sūkhī taḷāī paḍīj na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee

palak lagāī-na baṭhyō thō, na wō-kō chēlō was^{a}tī-ma āṭō
eye-lashes closed-having seated was, and him-of disciple village-into flour

mā͂g^{a}ṇa gayō-thō. Rājā-na man-ma kayō kī, 'yahā͂ pāṇī miḷa
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got

na kā͂ī mila; kasī jagā-ma jōgī baṭhyōj!' Wō-tī bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time

rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;

tē-kā-sū rājā-kha kā͂ī samaj nahī͂ paḍī. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead

sā͂p jōgī-kā gaḷā-ma waḷ^{a}vī-āyō. It^{a}rā-ma āṭō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour

mā͂gī-na chēlō āyō. Chēlā-na ap^{a}ṇā gurū-kā gaḷā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in

sā͂p waḷ^{a}vēlō dēkhī-na sā͂p-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my

gurū-kā gaḷā-ma sā͂p waḷ^{a}vyō-hōy, wō-kha tū jāī-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having

rāt-ma ḍas.' Alyā͂g rājā ap^{a}ṇā mahal-ma āī-na mugaṭ
the-night-in bite.' Here the-king his-own palace-in come-having crown

utārī-na	baṭhyā.	Tãwa	rājā-kha	chēt	āī	kī,	'āpaṇ
put-off-having	*sat.*	*Then*	*the-king-to*	*consciousness*	*came*	*that,*	*'I*

jōgī-kā	gaḷā-ma	marēlō	sā̃p	waḷᵃvī-āyā ;	yē	burō	kām
the-devotee-of	*on-the-neck*	*a-dead*	*serpent*	*having-put-came ;*	*this*	*bad*	*work*

karyō.	Paṇ	ab	jāī-na	sā̃p	nikāḷī-āū̃.	Asō
was-done.	*But*	*now*	*gone-having*	*the-serpent*	*taken-off-having-I-will-come.*	*Thus*

vichār	karī-na	rājā	bidā-huyō.
consideration	*made-having*	*the-king*	*set-out.*

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,[1] and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

[1] The presiding evil genius of the present age.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tīn	Tīna	Tīn	Tīn
4. Four	Chiyār, chyār	Chāra	Chyār	Chyār
5. Five	Pā̃ch	Pūcha	Pā̃ch	Pā̃ch
6. Six	Chhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āṭh	Aṭṭha	Āṭh	Āṭh
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bīs	Bīsa	Bīs	Bīs
12. Fifty	Pachās	Pachās	Pachās	Pẵchās
13. Hundred	Sō; Saikᵃṛō	Sō	Sau	Sau
14. I	Hū̃, mhū̃	Hū̃	Maĭ	Maĭ
15. Of me	Mhārō, mārō	Mā̃-jō	Mhārō	Mērō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē̃	Mhē	Ham, hamā
18. Of us	Mhā̃rō, mā̃rō	Mhā̃-rō	Mhā̃-kō	Mhārō
19. Our	Mhā̃rō, mā̃rō	Mhā̃-rō	Mhā̃-kō	Mhārō
20. Thou	Tū̃, thū̃	Tū̃, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tērō
22. Thine	Thārō	Tayālō	Thārō	Tērō
23. You	Thē; tamē	Thē	Thē	Tam, tum, tham
24. Of you	Thā̃rō, tamā̃rō	Thā̃-rō	Thā̃-kō	Thārō
25. Your	Thā̃rō, tamā̃rō	Thā̃-rō	Thā̃-kō	Thārō

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimāḍī (Nimar).	English.
Ēk	......	Ēk	1. One.
Dō	......	Dui	2. Two.
Tīn	......	Tīn	3. Three.
Chār	......	Chār	4. Four.
Pā̃ch	......	Pāch	5. Five.
Chhē	......	Chhaw	6. Six.
Sāt	......	Sāt	7. Seven.
Āṭh	......	Āṭh	8. Eight.
Naw	......	Naw	9. Nine.
Das	......	Das	10. Ten.
Vīs	......	Bīs	11. Twenty.
Pachās	......	Pachās	12. Fifty.
Sō	......	Sau	13. Hundred.
Hū̃	......	Haū̃	14. I.
Mhārō, mārō	......	Mhārō	15. Of me.
Mhāro, mārō	......	Mhārō	16. Mine.
Mhē̃	......	Ham	17. We.
Mhā̃-kō, mhāṇō	Hamārō	Hamārō	18. Of us.
Mhā̃-kō, mhāṇō	Hamārō	Hamārō	19. Our.
Tū̃	......	Tū	20. Thou.
Thārō	......	Thārō	21. Of thee.
Thārō	......	Thārō	22. Thine.
Thē̃, thaĩ	Tam	Tum	23. You.
Thā̃-kō, thā̃ṇō	Tamārō	Tumhārō	24. Of you.
Thā̃-kō, thā̃ṇō	Tamārō	Tumhārō	25. Your.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Uṇ-rō	Uvē-rō	U-kō	Waĭh-ko
28. His	Uṇ-rō	Uvē-rō	U-kō	Waĭh-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, waih
30. Of them	Uṇā̃-rō	Uwā̃-rō	Wā̃-kō	Un-kō
31. Their	Uṇā̃-rō	Uwā̃-rō	Wā̃-kō	Un-kō
32. Hand	Hāt	Hath	Hāt	Hāt
33. Foot	Pag	Pag	Pag	Pāw, pāg
34. Nose	Nāk	Nak	Nāk	Nāk
35. Eye	Ā̃kh; nāĭṇ	Ā̃kh	Ā̃kh	Ā̃khya
36. Mouth	Mū̃ḍō	Mū̃ḍō	Mū̃ḍō	Mō̃h
37. Tooth	Dā̃t	Ditta	Dā̃t	Dā̃t
38. Ear	Kā̃n	Kan	Kān	Kān
39. Hair	Kēs; bāḷ	Kēs	Bāḷ	Bāḷ
40. Head	Māthō	Matthō	Mā̃thō	Sir
41. Tongue	Jīb	Jibh	Jīb	Jīb
42. Belly	Pēṭ	Pēṭ	Pēṭ	Pēṭ
43. Back	Māū̃r	Puṭṭhī	Mangar	Mangar, pīṭh
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sōnō	Sōnō	Sōnū	Sōnū
46. Silver	Rūpō	Chā̃dī, rūpō	Chā̃dī	Chā̃dī
47. Father	Bāp	Bāp	Bāp	Bāp, bābō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī	Bhāī
50. Sister	Bāĭṇ	Bēn	Bhaĭṇ	Bāhā̃ṇ
51. Man	Minakh; ād^{a}mī	Manakh, māṇas, ādmī	Mōṭyār, minakh, ād^{a}mī	Ād^{a}mī, mard, mōṭyār
52. Woman	Lugāī	Lugāī	Lugāī	Bair^{a}bānī, bīr^{a}bānī, lugāī

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimāḍī (Nimar).	English.
Ū	Ū	Wō	26. He.
Waṇi-kō, -rō; uṇi-kō, -rō; vī-kō, -rō.	Ō-kō, unā-kō, us-kō . .	Us-kō, ō-kō	27. Of him.
Waṇī-kō, -rō; uṇī-kō, -rō; vī-kō, -rō.	Ō-kō, unā-kō, us-kō . .	Us-kō, ō-kō	28. His.
Vī	Vī	Wō	29. They.
Waṇā̃-kō, waṇā-kō . .	Un-kō . . .	Un-kō	30. Of them.
Waṇā̃-kō, waṇā-kō . .	Un-kō	Un-kō	31. Their.
Hāt	......	Hāt	32. Hand.
Pag	......	Pā̃w	33. Foot.
Nā̃k	......	Nāk	34. Nose.
Ākh	......	Ā̃kh	35. Eye.
Mū̃ḍō	......	Muṇḍhō	36. Mouth.
Dā̃t	......	Dāt . . .	37. Tooth.
Kā̃n	......	Kān	38. Ear.
Kēs	......	Bāl	39. Hair.
Māthō . . .	......	Sir	40. Head.
Jībh	......	Jībh	41. Tongue.
Pēṭ	......	Pēṭ	42. Belly.
Pīṭh	......	Pīṭ, pūṭ	43. Back.
Lōh	Lū̃wō	Lōhō	44. Iron.
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chā̃dī	......	Chā̃dī	46. Silver.
Bāp, bhābhā, pitā . .	Bāp, dādā, dāy-jī . .	Bāp, dādā, dādō . .	47. Father.
Mā̃	Mā̃, jijī	Mā, māya	48. Mother.
Bhāī	......	Bhāī	49. Brother.
Bain, bēn . . .	......	Bahēṇ	50. Sister.
Ād^a^mī, manak . .	......	Ād^a^mī	51. Man.
Lugāī	Bairā	Aw^a^rat	52. Woman.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
53. Wife	Jōṛāyat; bahū	Baū	Bhaū, lugāī	Lugāī
54. Child	Ṭābar; bālak	Tabar	Bāḷak, ṭābar	Bāḷak
55. Son	Bēṭō, dikᵃrō	Dikᵃrō	Bēṭō	Bēṭō, chhōrō
56. Daughter	Bēṭi, dhīwᵃṛī, dikᵃrī	Dikᵃrī	Bēṭi	Bēṭi, chhōrī
57. Slave	Gōlō; chākar	Chākar	Bā̃dō	Bā̃dō
58. Cultivator	Karᵃsō	Hālī	Pālᵃtī	Kisāṇ, jimīdār
59. Shepherd	Ēvāḷiyō	Gōwāl, gōrī	Guwāḷyō	Guwāl
60. God	Īsvar; Rām-jī	Parᵃmēsar, bhagᵃwān	Paṇᵃmēsar	Rām, Īsur
61. Devil	Rākas	Sētān	Rākas, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Suraj	Sūraj
63. Moon	Chandarᵃmā-jī	Chandarmā	Chā̃d	Chā̃d
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bāsᵃdēw	Bāstē	Āg, bāstē, baisāndar	Āg, āgya
66. Water	Jaḷ	Pāṇī	Pā̃ṇi	Pāṇī
67. House	Ghar	Ghar	Ghar, jagā̃	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, gindak	Kuttō	Kūkᵃrō, gaṇḍak, gā̃ḍakᵃṛō	Kuttō, kūkᵃrō
71. Cat	Minnī	Billī, minnī	Bilāī, balāī, myā̃ū	Bilāī
72. Cock	Kūkᵃṛō	Kukaṛō	Murᵃgō	Murᵃgō
73. Duck	Āḍ	Āḍ	Batak	Batak
74. Ass	Gadhō, puraṇiyō	Gadō	Ghadō, gadairō	Gadhō, chaupō
75. Camel	Ū̃ṭh, pā̃gaḷ, tōḍiyō; mayyō; jākhōṛō.	Ū̃ṭ	Uṭh	Ū̃ṭ
76. Bird	Pā̃khērū	Paṅkhī	Chiṛi, chaṛi	Chiṛī
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jīm	Khā	Khā	Khā
79. Sit	Bāiṭh	Bais	Baiṭh	Baiṭh

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Lugāī, waū . . .	Baū	Lāḍī, bāyᵃkī . . .	53. Wife.
Bāḷak, chhōrō . . .	......	Bachchō	54. Child.
Laḍᵃkō, bēṭō . . .	......	Bēṭō, chhōrō, laḍᵃkō .	55. Son.
Laḍᵃkī, bēṭī . . .	......	Bēṭī, chhōrī, laḍᵃkī . .	56. Daughter.
Lõḍō	......	Gulām	57. Slave.
Karᵃshāṇ . . .	Kirᵃsān	Kisān	58. Cultivator.
Gāḍᵃrī	......	Gadariyō . . .	59. Shepherd.
Paramēśwar . . .	......	Dēwa	60. God.
Bhūt, jind . . .	......	Bhūt	61. Devil.
Sūraj	......	Sūraj	62. Sun.
Chā̃d	......	Chā̃d	63. Moon.
Tārā	......	Tārō	64. Star.
Wāsᵃdī	Bastī	Āg	65. Fire.
Paṇī	Pānī	Pānī	66. Water.
Ghar	......	Ghar	67. House.
Ghōṛō	......	Ghōḍō	68. Horse.
Gāy	......	Gāy	69. Cow.
Kuttō, kutᵃrō, ṭēgᵃḍō .	......	Kuttō, kutrō . . .	70. Dog.
Minᵃkī	......	Billī, mā̃jar . . .	71. Cat.
Kũk-ḍō	......	Kukᵃḍō	72. Cock.
Badak	......	Badak	73. Duck.
Gadō, rāsᵃbō . . .	......	Gadhō	74. Ass.
Ū̃ṭ	......	Ū̃ṭ	75. Camel.
Pȧkhērū . . .	......	Pañchhī, pȧkhērū . .	76. Bird.
Jā	......	Jā	77. Go.
Khā	......	Khā	78. Eat.
Bēṭh	......	Baṭh	79. Sit.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
80. Come	Āw	Āw, ā	Ā, āw	Ā
81. Beat	Kūṭ	Mār	Pīṭ	Mār
82. Stand	Ūbō-hō	Uṭh	Ubō-whai	Kharō whā
83. Die	Mar	Mar	Mar	Mar
84. Give	Dē-dō	Dē	Dē	Dē
85. Run	Dōṛō	Dauṛ	Bhāg	Dauṛ, bhāj
86. Up	Ū̃chō, ūpar	Ū̂chē	Ūpar	Ūpar
87. Near	Kanăĭ, năĭṛō, g^{e}ḍăĭ	Nēṛō, kanē	Kanai	Niṛō, nīṛai, kanai
88. Down	Hēṭăĭ, nĩchăĭ	Nīchē	Nīchai	Nīchai
89. Far	Al^{a}gō	Aghō	Dūr	Dūr
90. Before	Āgăĭ, păĭlē	Agāṛī	Pailī, āgai	Āgai
91. Behind	Lārăĭ, pāchhăĭ	Pachhāṛī	Pāchhai, pāchhā̃-nai	Pīchhai, gailā̃
92. Who	Kuṇ	Kūṇ	Kuṇ	Kauṇ
93. What	Kā̃ī̃, kaũ	Kī	Kā̃ī̃	Kė̃
94. Why	Kiũ	Kyā̃	Kyō̃	Kyū̃
95. And	Năĭ, ōr	Aur, ar	Aur, ar	Ar, aur
96. But	Piṇ	Paṇ	Paṇ	Par
97. If	Jē	Jē	Jō, jyō, jai	Jai
98. Yes	Hā̃	Hā̃, huwē	Hā̃, mhai, hambai, ũ, hũ	Hā̃
99. No	Nā	Nā, kō-nī	Nā, hā̃ā̃	Nā̃h
100. Alas	Gajab-rē !	Arar, hāya	Hāy, rām-rām	Hāy
101. A father	Bāp	Bāp	Bāp	Bāp
102. Of a father	Bāp-rō	Bāp-rō	Bāp-kō	Bāp-kō
103. To a father	Bāp-năĭ	Bāp-nā̃	Bāp-nai	Bāp-nai
104. From a father	Bāp-sū̃	Bāp-sū̃	Bāp-sū̃	Bāp-taĭ, -saĭ
105. Two fathers	Dōy bāp	Bē bāp	Dō bāp	Dō bāp
106. Fathers	Bāp	Bāpā̃	Bāp	Bāp

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimāḍī (Nimar).	English.
Ā	......	Āw	80. Come.
Mār	......	Mār	81. Beat.
Ūbhō-rē	......	Khaḍō	82. Stand.
Mar	......	Mar	83. Die.
Dē	......	Da, dē	84. Give.
Dōḍ	......	Bhāg	85. Run.
Ūpar	......	Upar	86. Up.
Mērē	......	Pās, najīk	87. Near.
Nīchē	......	Nīcha	88. Down.
Dūr, vēgᵃḷō	......	Dūr	89. Far.
Pēlā, āgē	......	Āga	90. Before.
Pāchhē	......	Pāchha	91. Behind.
Kū̃ṇ	......	Kuṇ, kun	92. Who.
Kaĭ, kāĩ	Kaĭ, kaĭ	Kāi	93. What.
Kā̃, kyū̃, kyō̃	......	Kyaũ	94. Why.
Aur, ōr, nē	......	Aru, nī, wa	95. And.
Par, parant, paṇ . .	......	Paṇ	96. But.
Jō	......	Agar	97. If.
Hā	......	Hā̃	98. Yes.
Nī, nĩ	......	Nahī	99. No.
Arē-arē	......	Ar bāp-rē	100. Alas.
Bāp	......	Bāp	101. A father.
Bāp-kō, -rō	......	Bāp-kō	102. Of a father.
Bāp-nē, -kē . . .	Bāp-kē	Bāp-ka	103. To a father.
Bāp-sū̃, -sē, -ū̃ . . .	......	Bāp-sī	104. From a father.
Dō bāp	......	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (*or* hōrō, -hōn, -honō, *and so throughout all declensions*).[1]	Bāpᵃna	106. Fathers.

[1] The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
107. Of fathers	Bāpā̃-rō	Bāpā̃-rō	Bāpā̃-kō	Bāpā̃-kō
108. To fathers	Bāpā̃-nāĭ, -kanāĭ	Bāpā̃-nā̃	Bāpā̃-nai	Bāpā̃-nai
109. From fathers	Bāpā̃-sū̃	Bāpā̃-sū̃	Bāpā̃-sū̃	Bāpā̃-taĭ, -saĭ
110. A daughter	Bēṭī	Dik^{a}rī	Bēṭī	Bēṭī
111. Of a daughter	Bēṭī-rō	Dik^{a}rī-rō	Bēṭī-kō	Bēṭī-kō
112. To a daughter	Bēṭī-nāĭ, -kanāĭ	Dik^{a}rī-nā̃	Bēṭī-nai	Bēṭī-nai
113. From a daughter	Bēṭī-sū̃	Dik^{a}rī-sū̃	Bēṭī-sū̃	Bēṭī-taĭ, saĭ
114. Two daughters	Dōy bēṭiyā̃	Bē dik^{a}riyā̃	Dō bēṭī, dō bēṭyā̃	Dō bēṭī
115. Daughters	Bēṭiyā̃	Dik^{a}riyā̃	Bēṭyā̃	Bēṭyā̃
116. Of daughters	Bēṭiyā̃-rō	Dik^{a}riyā̃-rō	Bēṭyā̃-kō	Bēṭyā̃-kō
117. To daughters	Bēṭiyā̃-nāĭ, -kanāĭ	Dik^{a}riyā̃-nā̃	Bēṭyā̃-nai	Bēṭyā̃-nai
118. From daughters	Bēṭiyā̃-sū̃	Dik^{a}riyā̃-sū̃	Bēṭyā̃-sū̃	Bēṭyā̃-taĭ, -saĭ
119. A good man	Ēk bhalō ād^{a}mī	Bhalō māṇas	Ēk chōkhō minakh	Ēk āchhyō ād^{a}mī
120. Of a good man	Ēk bhalā ād^{a}mī-rō	Bhalē māṇas-rō	Ēk chōkhā minakh-kō	Ēk āchhyā ād^{a}mī kō
121. To a good man	Ēk bhalā ād^{a}mī-nāĭ; -kanāĭ	Bhalē māṇas-nā̃	Ēk chōkhā minakh-nai	Ēk āchhyā ād^{a}mī-nai
122. From a good man	Ēk bhalā̃ ād^{a}mī-sū̃	Bhalē māṇas-sū̃	Ēk chōkhā minakh-sū̃	Ēk āchhyā ād^{a}mī-taĭ, -saĭ
123. Two good men	Dōy bhalā ād^{a}mī	Bē bhalā māṇas	Dō chōkhā minakh	Dō āchhyā ād^{a}mī
124. Good men	Bhalā̃ ād^{a}mī	Bhalā māṇas	Chōkhā minakh	Āchhyā ād^{a}mī
125. Of good men	Bhalā ād^{a}miyā̃-rō	Bhalā māṇasā̃-rō	Chōkhā min^{a}khā̃-kō	Āchhyā ād^{a}myā̃-kō
126. To good men	Bhalā̃ ād^{a}miyā̃-nāĭ; -kanāĭ	Bhalā māṇasā̃-nā̃	Chōkhā min^{a}khā̃-nai	Āchhyā ād^{a}myā̃-nai
127. From good men	Bhalā̃ ād^{a}miyā̃-sū̃	Bhalā māṇasā̃-sū̃	Chōkhā min^{a}khā̃-sū̃	Āchhyā ād^{a}myā̃-taĭ, -saĭ
128. A good woman	Ēk bhalī lugāī	Bhalī lugāī	Ēk chōkhī lugāī	Ēk āchhī bair^{a}bānī
129. A bad boy	Ēk bhū̃ḍō chhōrō	Burō chhōk^{a}rō	Ēk burō chhōrō	Ēk burō chhōrō
130. Good women	Bhalī lugāyā̃	Bhalī lugāiyā̃	Chōkhī lugāyā̃	Āchhī bair^{a}bānyā̃
131. A bad girl	Ēk bhū̃ḍī chhōrī	Burī chhōk^{a}rī	Ēk burī chhōrī	Ēk burī chhōrī
132. Good	Bhalō	Bhalō	Chōkhō	Āchhyō, chōkhō
133. Better	Uṭipō	Ghaṇō bhalō	U-sū̃ chōkhō	Waīh-taĭ āchhyō (*better than that*).

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Bāpā̃-kō, -rō	Bāp-kō, bāp-hōr-kō	Bāpᵃnā-kō	107. Of fathers.
Bāpā̃-nē, -kē	Bāp-kī, bāp-hōr-kē	Bāpᵃnā-ka	108. To fathers.
Bāpā̃-sū̃, sē, -ū̃	Bāp-sē, bāp-hōr-sē	Bāpᵃnā-sī	109. From fathers.
Laḍᵃkī	Bēṭī	Bēṭī	110. A daughter.
Laḍᵃkī-kō, -rō	Bēṭī-kō	Bēṭī-kō	111. Of a daughter.
Laḍᵃkī-nē, -kē	Bēṭī-kē	Bēṭī-ka	112. To a daughter.
Laḍᵃkī-sū̃, -sō, -ū̃	Bēṭī-sē	Bēṭī-sī	113. From a daughter.
Dō laḍᵃkyā̃	Dō bēṭī, dō bēṭī-hōrō	Dui bēṭīnā	114. Two daughters.
Laḍᵃkyā̃	Bēṭī-hōrō, bēṭyā	Bēṭīnā	115. Daughters.
Laḍᵃkyā̃-kō, -rō	Bēṭī-hōr-kō	Bēṭīnā-kō	116. Of daughters.
Laḍᵃkyā̃-nē, -kē	Bēṭī-kē, bēṭī-hōr-kē	Bēṭīnā-ka	117. To daughters.
Laḍᵃkyā̃-sū̃, -sē, -ū̃	Bēṭī-hōn-sē, bēṭī hōnō-sē	Bēṭīnā-sī	118. From daughters.
Āchhō ādᵃmī	Achchhō ādᵃmī	Ēk āchhō ādᵃmī	119. A good man.
Āchhā ādᵃmī-kō, -rō	Achchhā ādᵃmī-kō	Ēk āchhā ādᵃmī-kō	120. Of a good man.
Āchhā ādᵃmī-nē, -kē	Achchhā ādᵃmī-kē	Ēk āchhā ādᵃmī-ka	121. To a good man.
Āchhā ādᵃmī -sū̃, -sē, -ū̃	Achchhā ādᵃmī-sē	Ēk āchhā ādᵃmī-sī	122. From a good man.
Dō āchhā ādᵃmī	Dō achchhā ādᵃmī	Dui āchhā ādᵃmī	123. Two good men.
Āchhā ādᵃmī	Achchhā ādᵃmī-hōrō	Āchhā ādᵃmīnā	124. Good men.
Āchhā ādᵃmyā̃-kō, -rō	Achchhā ādᵃmī-hōr-kō	Āchhā ādᵃmīnā-kō	125. Of good men.
Āchhā ādᵃmyā̃-nē, -kē	Achchhā ādᵃmī-hōrō-kē	Āchhā ādᵃmīnā-ka	126. To good men.
Āchhā ādᵃmyā̃ -sū̃, -sē, -ū̃	Achchhā ādᵃmī-hōn-sē	Āchhā ādᵃmīnā-sī	127. From good men.
Āchhī lugāī	Achchhī bairā	Ēk āchhī awᵃrat	128. A good woman.
Khōḍᵃlō laḍᵃkō	Burō chhōrō	Ēk kharāb laḍᵃkō	129. A bad boy.
Āchhī lugāyā̃	Achhī lugāyā̃, achchhī lugāyā-hōrō, achchhī bairā-hōrō.	Achhī awᵃratᵃnā	130. Good women.
Khōḍᵃḷī laḍᵃkī	Burī chhōrī	Ēk kharāb laḍᵃkī	131. A bad girl.
Āchhō	Achchhō	Āchhō	132. Good.
Waṇī-sū̃ (*than that*) āchhō	Ō-sē achchhō	Jādō āchhā	133. Better.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
134. Best	Nirāṭ-āchhō	Mulē bhalō	Sab-sū̃ chōkhō	Sab-taĩ āchhyō
135. High	Ū̃chō	Ū̃chō	Ū̃chō	Ū̃chō
136. Higher	Ghaṇō ū̃chō, uṇ-sū̃ ū̃chō	Ghaṇō ū̃chō	Ū̃-sū̃ ū̃chō	Waĩh-taĩ ū̃chō
137. Highest	Sagaḷā-sū̃ ū̃chō	Mulē ū̃chō	Sab-sū̃ ū̃chō	Sāb-taĩ ū̃chō
138. A horse	Ēk ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
139. A mare	Ēk ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī
140. Horses	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā
141. Mares	Ghōṛiyā̃	Ghōṛiyā̃	Ghōṛyā̃	Ghōṛyā̃
142. A bull	Ēk sā̃ḍ	Baladh	Sā̃ḍ, ā̃kal	Bijār
143. A cow	Ēk gāy	Gāya	Gāy	Gāy
144. Bulls	Sā̃ḍ	Baladhā̃	Sā̃ḍ, ā̃kal	Bijār
145. Cows	Gāyā̃	Gāyā̃	Gāyā̃	Gāyā̃
146. A dog	Ēk kuttō, ēk giṇḍak	Kuttō	Kūkarō, gā̃ḍakaṛō	Kuttō
147. A bitch	Ēk kuttī	Kuttī	Kūkarī, gā̃ḍakaṛī	Kuttī
148. Dogs	Kuttā	Kuttā	Kūkarā, gā̃ḍakaṛā	Kuttā
149. Bitches	Kutiyā̃	Kutiyā̃	Kūkaryā̃, gā̃ḍakaṛyā̃	Kuttīyā̃
150. A he goat	Ēk bakarō	Bakarō	Bākarō	Bakarō
151. A female goat	Ēk bakarī, ēk chhaḷī	Bakarī	Bakarī	Bakarī
152. Goats	Bakarā	Bakarā	Bakarā-bakarī	Bakarā-bakarī
153. A male deer	Ēk hiraṇ	Haraṇ	Hiraṇ	Hirṇ
154. A female deer	Ēk hiraṇī	Haraṇī	Hiraṇī	Hiraṇī
155. Deer	Hiraṇ	Haraṇā̃	Hiraṇ	Hirṇ
156. I am	Hū̃ hū̃	Hū̃ ā̃i	Maĩ chhū̃	Maĩ hū̃
157. Thou art	Tū̃ hāĩ	Tū ā̃i	Tū chhai	Tū hai, hā
158. He is	Uwō hāĩ	Ō ā̃i	Wō chhai	Wō hai
159. We are	Mē hā̃	Mhē̃ ā̃i	Mhē chhā̃	Ham hā̃
160. You are	Thē hō	Thē ā̃i	Thē chhō	Tam hō

Mâlvī (Rāngṛī).	Mâlvī (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Sab-sũ āchhō	Sab-sē achchhō	Baḍō āchhō	134. Best.
Ū̃chō	Ū̃chō	Ūchō	135. High.
Waṇī-sũ ũchō	Un-sē ũchō	Jādō ūchō	136. Higher.
Sāb-sũ ũchō	Sab-sē ũchō	Baḍō ūchō	137. Highest.
Ghōḍō	......	Ghōḍō	138. A horse.
Ghōḍī	......	Ghōḍī	139. A mare.
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā	140. Horses.
Ghōḍyā̃	Ghōḍī-hōnō	Ghōḍinā	141. Mares.
Bēl, baḷad	Sā̃ḍ	Sā̃ḍ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baḷᵃdyā	Sā̃ḍ-hōrō	Sā̃ḍᵃnā	144. Bulls.
Gāyā̃	Gāy-hōn	Gāyᵃnā	145. Cows.
Ṭēgᵃḍō	Kutᵃrō	Kuttō	146. A dog.
Ṭēgᵃḍī	Kuttī	Kuttī	147. A bitch.
Ṭēgᵃḍā	Kutᵃṛā-hōrō	Kuttā, kuttānā	148. Dogs.
Ṭēgᵃḍyā̃	Kutᵃrī-hōrō	Kuttīnā	149. Bitches.
Bakᵃrō, khājᵃrū	......	Bakᵃrō	150. A he goat.
Bakᵃrī	......	Bakᵃrī	151. A female goat.
Bakᵃryā	Bakᵃrā-hōnō	Bakᵃrīnā	152. Goats.
Haraṇ	......	Haran	153. A male deer.
Harᵃṇī	......	Harᵃnī	154. A female deer.
Haraṇyā	Hiraṇ-hōrō	Haranᵃnā	155. Deer.
Hũ hũ	......	Haũ chhē	156. I am.
Tũ hai, hē	......	Tū chhē	157. Thou art.
Ū hai, hē	......	Wō chhē	158. He is.
Mhē̃ hā̃	Ham hā̃	Ham āya	159. We are.
Thē̃ hō	Tam hō	Tum chhō	160. You are.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
161. They are	Uvē hãĩ	Ō ãi	Wai chhai	Wai haĩ
162. I was	Hũ hō	Hũ hãtō	Maĩ chhō	Maĩ hō, thō
163. Thou wast	Tũ hō	Tū hãtō	Tū chhō	Tū hō, thō
164. He was	Uwō hō	Ō hãtō	Wō chhō	Wō hō, thō
165. We were	Mē hā	Mhẽ hãtā	Mhē chhā	Ham hā, thā
166. You were	Thē hā	Thē hãtā	Thē chhā	Tam hā, thā
167. They were	Uvē hā	Ō hãtā	Wai chhā	Wai hā, thā
168. Be	Hō (imperative)	Hō	Whai	Whā
169. To be	Hũṇō	Hōwᵃṇō	Whaibō	Hōṇū
170. Being	Hōtō, hūtō	Hōwᵃtō	Whaitō	Hō-tō
171. Having been	Hūyar	Hōyar	Whair	Hō-kar
172. I may be	Hũ hōũ	Hũ hōwã	Maĩ hũ	Maĩ hũ
173. I shall be	Hũ hōũlā	Hũ hōiś	Maĩ hũ-lō, hōsyũ	Maĩ hũgō
174. I should be	......	......	Maĩ hũ	......
175. Beat	Kūṭō	Mār	Piṭ	Mār
176. To beat	Kūṭᵃṇō	Mārᵃṇō	Piṭᵃbō	Mārᵃṇū
177. Beating	Kūṭᵃtō	Mārᵃtō	Piṭᵃtō	Mārᵃtō
178. Having beaten	Kūṭar	Mārar	Piṭar	Mār-kar
179. I beat	Hũ kūṭũ	Hũ mārã-ī	Maĩ piṭũ	Maĩ mārũ
180. Thou beatest	Tũ kūṭãĩ	Tū mārē-ī	Tū piṭai	Tū mārā
181. He beats	Ū kūṭãĩ	Ō mārē-ī	Wō piṭai	Wō mārā
182. We beat	Mē kūṭã	Mhẽ mārã-ī	Mhē piṭã	Ham mārã
183. You beat	Thē kūṭō	Thē mārō-ī	Thē piṭō	Tam mārō
184. They beat	Uvē kūṭãĩ	Ō mārã-ī	Wai piṭai	Wai māraĩ
185. I beat (*Past Tense*)	Mhaĩ kūṭiyō	Mẽ māryō	Maĩ piṭyō	Maĩ māryō
186. Thou beatest (*Past Tense.*)	Thãĩ kūṭiyō	Tẽ māryō	Tū piṭyō	Taĩ māryō
187. He beat (*Past Tense*)	Uṇ kūṭiyō	Uvē māryō	Wō piṭyō	Waĩh māryō

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nimāḍī (Nimar).	English.
Vī hai, hē	......	Wō chhē	161. They are.
Hū̃ thō	......	Haū̃ thō	162. I was.
Tū̃ thō	......	Tū thō	163. Thou wast.
Ū̃ thō	......	Wō thō	164. He was.
Mhē̃ thā	Ham thā	Ham thā	165. We were.
Thē̃ thā	Tam thā	Tum thā	166. You were.
Vī thā	Hō thā	Wō thē	167. They were.
Whō	......	Hō	168. Be.
Vhēṇō, vēṇō	Hōnō	Hōṇū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Huī-nē	Hui-na	171. Having been.
......	......	......	172. I may be.
Hū̃ waū̃gā, wū̃gā	Hōū̃gō	Haū̃ huis	173. I shall be.
......	......	......	174. I should be.
Mār	......	Mār	175. Beat.
Mārᵃṇō, mārᵃwō	Mārᵃnō	Mārᵃṇū	176. To beat.
Mārᵃtō	......	Mārᵃtō	177. Beating.
Mārī-nē	......	Māri-nē	178. Having beaten.
Hū̃ mārū̃	......	Haū̃ mārū̃ch	179. I beat.
Tū̃ mārē	......	Tū mārach, mārēch	180. Thou beatest.
Ū mārē	......	Wō mārach, mārēch	181. He beats.
Mhē̃ mārā̃, mārā	Ham mārā̃, mārā	Ham mārā̃ch	182. We beat.
Thē̃ mārō	Tam mārō	Tum mārōch	183. You beat.
Vī mārē	......	Wō mārach, mārēch	184. They beat.
Mhaĭ māryō	Mha-nē māryō	Ma-na māryō	185. I beat (*Past Tense*).
Thaĭ māryō	Tha-nē māryō	Tū-na māryō	186. Thou beatest (*Past Tense*).
Waṇī-ē māryō	Ō-nē māryō	Un-na māryō	187. He beat (*Past Tense*).

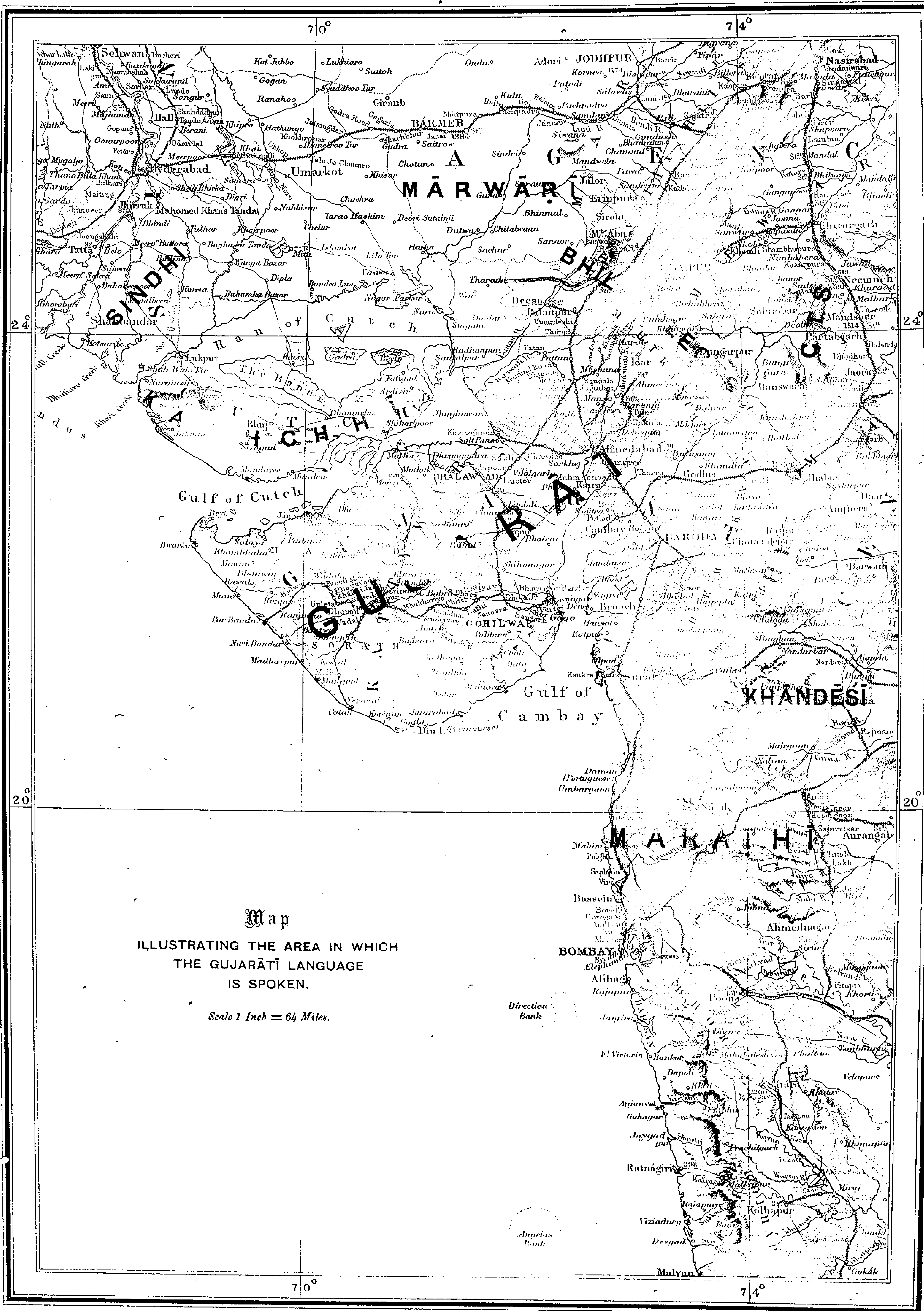
English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
188. We beat (*Past Tense*)	Mhē kūṭiyō	Mhā̃ māryō	Mhē piṭyō	Ham māryō
189. You beat (*Past Tense*)	Thē kūṭiyō	Thā̃ māryō	Thē piṭyō	Tam māryō
190. They beat (*Past Tense*)	Uwā̃ kūṭiyō	Uwā̃ māryō	Wai piṭyō	Un māryō
191. I am beating	Hū̃ kūṭū̃-hū̃	Hū̃ mārā̃-ī	Maĭ piṭū̃-chhū̃	Maĭ mārū̃-hū̃
192. I was beating	Hū̃ kūṭăĭ-hō	Hū̃ mārᵃtō-hā̃tō	Maĭ piṭai-chhō	Maĭ mārai-hō, -thō
193. I had beaten	Mhăĭ kūṭiyō-hō	Mē̃ māryō-hā̃tō	Maĭ piṭyō-chhō	Maĭ māryō-hō, -thō
194. I may beat	Hū̃ kūṭū̃	Hū̃ mārā̃	Maĭ piṭū̃	Maĭ mārū̃
195. I shall beat	Hū̃ kūṭū̃-lā	Hū̃ mārĭś	Maĭ piṭū̃-lō̃, piṭᵃsyū̃	Maĭ mārū̃gō
196. Thou wilt beat	Tū̃ kūṭăĭ-lā	Tū mārĭś	Tū piṭai-lō, piṭᵃsī	Tū māraigō
197. He will beat	Uwō kuṭăĭ-lā	Ō mārᵃśē	Wō piṭai-lō, piṭᵃsī	Wō māraigō
198. We shall beat	Mhē kūṭā̃-lā	Mhē̃ mārᵃśā̃	Mhē piṭā̃-lā, piṭᵃsyā̃	Ham mārā̃gā
199. You will beat	Thē kūṭō-lā	Thē mārᵃśō	Thē piṭō-lā, piṭᵃsyō	Tam mārā̃gā
200. They will beat	Uvē kūṭăĭ-lā	Ō mārᵃśē	Wai piṭai-lā, piṭᵃsī	Wai mārā̃gā
201. I should beat	......	......	Maĭ piṭū̃	......
202. I am beaten	Hū̃ kuṭijiyō hū̃	Hū̃ mārījyō-ī	Maĭ piṭyō-chhū̃	Maĭ piṭyō-hū̃
203. I was beaten	Hū̃ kuṭijiyō hō	Hū̃ mārījyō	Maĭ piṭyō-chhō	Maĭ piṭyō-hō, -thō
204. I shall be beaten	Hū̃ kūṭiyō jaū̃-lā	Hū̃ māriyō jāiś	Maĭ piṭū̃-lō	Maĭ piṭū̃gō
205. I go	Hū̃ jāū̃	Hū̃ jāwā̃-ī	Maĭ jāū̃	Maĭ jāū̃
206. Thou goest	Tū̃ jāwăĭ	Tū jāvē-ī	Tū jāy	Tū jāy
207. He goes	Uwō jāwăĭ	Ō jāvē-ī	Wō jāy	Wō jāy
208. We go	Mhē jāwā̃	Mhē̃ jāwā̃-ī	Mhē jāwā̃	Ham jā̃h
209. You go	Thē jāwō hō	Thē jāwō-ī	Thē jāwō	Tam jāwō
210. They go	Uvē jāwăĭ	Ō jāvē-ī	Wai jāy	Wai jāyā̃h
211. I went	Hū̃ gayō	Hū̃ gyō, gayō	Maĭ gayō	Maĭ gayō
212. Thou wentest	Tū̃ gayō	Tū gyō, gayō	Tū gayō	Tū gayō
213. He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214. We went	Mhē gayā	Mhē̃ gayā	Mhē gayā	Ham gaya

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Mhā̃-ē maryō	Ham-nē māryō	Ham-na māryō	188. We beat (*Past Tense*).
Thā̃-ē māryō	Tam-nē māryō	Tum-na māryō	189. You beat (*Past Tense*).
Waṇā̃-ē māryō	Un-nē māryō	Un-na māryō	190. They beat (*Past Tense*).
Hũ mārũ-hũ	......	Haũ mārī rahyōch	191. I am beating.
Hũ mār^{a}tō-thō	......	Haũ mārī rahyō-thō	192. I was beating.
Mhaĩ māryō-thō	Mha-nē māryō-thō	Haũ māryō-thō	193. I had beaten.
Hũ mārũ	Hũ mārũ	......	194. I may beat.
Hũ mārũgā	Hũ mārũgō, -gā	Haũ mārīs	195. I shall beat.
Tũ mārēgā	Tũ mārēgō, -gā	Tū mārīs	196. Thou wilt beat.
Ū mārēgā	Ū mārēgō, -gā	Wō mār^{a}sē	197. He will beat.
Mhẽ mārā̃gā	Ham mārā̃gā	Ham mār^{a}sā̃	198. We shall beat.
Thẽ mārā̃gā	Tam mārōgā	Tum mār^{a}sō	199. You will beat.
Vī mārā̃gā	Vī mārēgā	Wō mār^{a}sē, mār^{a}gā	200. They will beat.
......	......	......	201. I should beat.
Hũ māryō jāũ-hũ	......	Ma-ka māryō	202. I am beaten.
Hũ māryō gayō	......	Ma-ka māryō-thō	203. I was beaten.
Hũ māryō jāũgā	......	Haũ māryō jāīs	204. I shall be beaten.
Hũ jāwũ	Hũ jaũ	Haũ jāũch	205. I go.
Tũ jāwē, jāy	......	Tū jāch, tūjā	206. Thou goest.
Ū jāwē, jāy	......	Wō jāch	207. He goes.
Mhẽ jāwā̃	Ham jāwā̃	Ham jawā̃j	208. We go.
Thẽ jāwō	Tam jāwō	Tum jāwōj, tum jāwā	209. You go.
Vī jāvē, jāy	Vī jāvē, jāy	Wō jāj	210. They go.
Hũ gayō	......	Haũ gayō	211. I went.
Tũ gayō	......	Tū gayō	212. Thou wentest.
Ū gayō	......	Wō gayō	213. He went.
Mhẽ gayā	Ham gayā	Ham gayā	214. We went.

English.	Mārwāṛī.	Mārwāṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwātī.
215. You went	Thē gayā	Thē gayā	Thē gayā	Tam gayā
216. They went	Uwăĭ gayā	Ō gayā	Wai gayā	Wai Gayā
217. Go	Jāwō	Jā	Jā	Jā
218. Going	Jāwᵃtō	Jāwᵃṇō	Jātō	Jātō
219. Gone	Gayō	Gayō	Gayō	Gayō
220. What is your name?	Thā̃rō nā̃v kā̃ĩ hăĭ?	Thā̃-rō nām kī ā̃ī?	Thā̃-kō kā̃ĩ nā̃w chhai?	Thārō kē nā̃w hai?
221. How old is this horse?	Iṇ ghōṛā-rī ūmar kā̃ĩ hăĭ?	Ē ghōṛō kittō baḍō ā̃ī?	Yō ghōṛō kattōk baḍō chhai?	Yō ghōṛō kitᵃnī umar-maĭ hai?
222. How far is it from here to Kashmir?	Aṭhā-sū̃ Kasmīr kitᵃrī bhū̃ hăĭ?	Kaśmīr ithā-sū̃ kittī aghī ā̃ī?	Kasᵃmīr aĭḍā-sū̃ katᵃrīk dūr chhai?	Kasᵃmīr it-taĭ kitᵃnī-k dūr hai?
223. How many sons are there in your father's house?	Thā̃-răĭ bāp-răĭ ghar-măĭ kitᵃrā bēṭā hăĭ?	Thā̃-rē bāp-rē ghar-mē̃ kittā dekᵃrā ā̃ī?	Thā̃-kā bāp-kā ghur-maĭ kaiyēk bēṭā chhai?	Thārā bāp-kā ghar-maĭ kitᵃnāk bēṭā hai?
224. I have walked a long way to-day.	Mhăĭ āj ghaṇō pā̆ĭḍō kiyō	Āj hū̃ ghaṇī bhaū̃ gayō	Āj maĭ narī dūr chālyō-chhū̃.	Āj maĭ bhaut dūr chālyō-hū̃.
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bēṭō uṇ-rī bā̆ĭṇ parᵃṇiyō-hăĭ.	Uvē-rī bain-sū̃ mā̃-jē kākē-rē dikᵃrē-rō biyā hnō ā̃ī.	Mhārā kākā-kā bēṭā-kō byāw ū̃-kī bhaĭṇ-sū̃ huyō-chhai.	Mērā kākā-kā bēṭā-kō byāh waĭh-kī bāhā̃ṇ-taĭ huyō-hai.
226. In the house is the saddle of the white horse.	Līlā ghōṛā-rī kāṭhī ghar-măĭ paṛī hăĭ.	Uvē ghar-mē̃ dhaulē ghōṛē-rō palāṇ ā̃ī.	Dhaulā ghōṛā-kī jī̃d ghar-maĭ chhai.	Supēd ghōṛā-kī jīn ghar-maĭ hai.
227. Put the saddle upon his back.	Uṇ-răĭ mā̆ū̃rā̃ ūpar kāṭhī māṇḍ dō.	Uvē-rī puṭhī māthē palāṇ maṇḍō.	Jī̃d ū̃-kā maṅgᵃrā̃-mālai mēlō.	Jīn waĭh-kī pīṭh-par dharō
228. I have beaten his son with many stripes.	Mhăĭ uṇ-răĭ bēṭăĭ-răĭ ghaṇā chābᵃkiyā̃ rī-divī hăĭ.	Mē̃ uvē-rē dikᵃrē-nā̃ ghaṇī sārī bēṭā bāī.	Maĭ ū̃-kā bēṭā-nai narā kōṛᵃrā̃-sū̃ māryō-chhai.	Maĭ waĭh-ko bēṭō bhaut karᵃrā̃-taĭ māryō-hai.
229. He is grazing cattle on the top of the hill.	Uwō ḍū̃gᵃrī-rī chōṭī-ūpar dhāw charāy-rayō-hăĭ.	Uvē ṭēkᵃrī māthē ō dhan charāvē-ī.	Wō ḍū̃gar-mālai ḍhā̃ḍā charāwai-chhai.	Wō pāhāṛ-kai ūpar ḍhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uwō uṇ rū̃kh hēṭăĭ ghōṛăĭ māthăĭ chaḍiyōrō bă̆ĭṭhō-hăĭ.	Ō uvē rūkh-rē hēṭē (*sic*) ghōṛē mathē (*sic*) bēṭhō ī.	Wō ū̃ raū̃kh-nīchai ēk ghōṛā-mālai chhaṛ rahyō-chhai.	Wō waĭh raū̃kh-kai nīchai ghōṛā-par baiṭhyō-hai.
231. His brother is taller than his sister.	Uṇ-rō bhāī āp-rī bā̆ĭṇ-sū̃ ghaṇō ḍigō hăĭ.	Uwē-rō bhāī uwē-rī bain-sū̃ dighō ā̃ī.	Ū̃-kō bhāī ū̃-kī bhaĭṇ-sū̃ lambō chhai.	Waĭh-kō bhāī waĭh-kī bāhā̃ṇ-taĭ lambō hai.
232. The price of that is two rupees and a half.	Uṇ-rō mōl aḍāī rupiyā hăĭ	Uwē-rō mōl aḍhāī rupayā ā̃ī	Ū̃-kō mōl ḍhāī ripyā chhai.	Waĭh-kō mōl ḍhāī rapaiyā haĭ.
233. My father lives in that small house.	Mārō bāp uṇ chhōṭăĭ ghar-măĭ răĭvăĭ-hăĭ.	Mā̃-jō bāp uwē chhōṭē ghar-mē̃ rē-ī.	Mhārō bāp ū chhōṭā ghar-maĭ rahai-chhai.	Mērō bāp waĭh chhoṭā ghar-maĭ rahai-hai.
234. Give this rupee to him.	Ō rupiyō uṇ-năĭ dē-dēwō	Ē rupayō uwē-nā̃ dō	Yō ripyō ū̃-nai dyō	Yō rapaiyō waĭh-naidyō
235. Take those rupees from him.	Uwē rupiyā uṇ kanā̃-sū̃ lē-lēwō.	Ō rupayā uwē-sū̃ lō.	Ū̃-sū̃ wai ripyā lē-lyō	Wai rapaiyā waĭh-taĭ lyō.
236. Beat him well and bind him with ropes.	Uṇ-năĭ āchhī tarăĭ-sū̃ kūṭō năĭ uṇ-năĭ rā̃ḍᵃwā-sū̃ chasᵃkāy-dēwō.	Uwē-nā̃ bhalī tarē-sū̃ mārō aur rāduā̃-sū̃ bandhō.	Ū̃-nai gairō pīṭō ar jēwᵃrā̃-sū̃ bā̃d-dyō.	Waĭh-nai khūb mārō ar jēwᵃrā̃-taĭ bā̃dō.
237. Draw water from the well.	Bērăĭ-māy-sū̃ jaḷ sī̃chō	Talē-māh-sū̃ pāṇī kaḍhō	Kūwā-maĭ-sū̃ pā̃ṇī kāḍō	Kuwā-taĭ pāṇī kāḍhō
238. Walk before me	Mārăĭ āgăĭ āgăĭ hālō	Mā̃-jē-agāṛī bai	Mhārai āgai chāl	Mērai āgai chāl
239. Whose boy comes behind you?	Thārăĭ lārăĭ kiṇ-rō chhōrō āwăĭ-hăĭ?	Thā-rē lārē kē-rō dikᵃrō āwē-ī.	Yā̃-kai pāchhai kuṇ-kō chhōrō āwai-chhai?	Tērai pāchhai kaĭh-kō chhōrō āwai-hai?
240. From whom did you buy that?	Uwā[1] thē kiṇ-sū̃ mōl līwī?	Thā̃ ō kē-kanā mōl liyō	Thē wō kuṇ-kanai-sū̃ mōl liyō?	Tam wō kit-taĭ mōl līyō?
241. From a shopkeeper of the village.	Gā̃w-răĭ hāṭ-wāḷăĭ kanā̃-sū̃	Hēkē gā̃w-rē haṭ-bāṇiyē-sū̃	Gā̃w-kā ēk dukandār-kanai-sū̃.	Gā̃w kā ēk hāṭ-wāḷā-taĭ

[1] Feminine to agree with *chīz* or *bāt*, understood.

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nīmāḍī (Nimar).	English.
Thē gayā	Tam gayā . . .	Tum gayā . . .	215. You went.
Vī gayā	Vī gayā . . .	Wō gayā . . .	216. They went.
Jā	.....	Jā	217. Go.
Jātō	......	Jātō	218. Going.
Gayō	......	Gayō	219. Gone.
Thārō nām kāĩ ? . .	Tamārō nām kaĩ ? . .	Tumhārō nām kā̃i chhē ? .	220. What is your name ?
Aṇī ghōḍā-kī umar kāĩ ? .	Inā ghōḍā-kī umar kaĩ ? .	Inā ghōḍā-kī kētᵃrī umar chhē ?	221. How old is this horse ?
Hyā̃-sū̃ Kaśmīr kitᵃrī-k dūr hai ?	Yā̃-sē Kāsmīr kittī dūr hai ?	Yāhā̃-sī Kāśmīr kētᵃrō dūr chhe ?	222. How far is it from here to Kashmir ?
Thā̃-kē pitā-kē waṭhē kitᵃrā laḍᵃkā hai ?	Thārā bāp-kā ghar-mē̃ kitᵃrā laḍᵃkā hē ?	Thārā bāp-kā ghar-ma kētᵃrā chhōrā chhē ?	223. How many sons are there in your father's house ?
Āj hū̃ bahōt dūr pharī-nē āyō.	Hū̃ āj bhōt dūr chālyō .	Āj haū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-ē waṇī-kī bēn-sē byāw karyō.	Mhārā kākā-kā bēṭā-nē ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huich.	225. The son of my uncle is married to his sister.
Ghar-mē̃ dhōḷā ghōḍā-kō khōgīr hai.	......	Saphēt ghōḍā-kō khōgīr ghar-ma chhē.	226. In the house is the saddle of the white horse.
Waṇī-kē pīṭh-par khōgīr mēḷō.	O-kī pīṭh-par khōgīr dhar	Ōkā pūṭ-par khōgīr kas .	227. Put the saddle upon his back.
Mhaĩ waṇī-kā laḍᵃkā-nē ghaṇā kōrᵃḍā māryā.	Mha-nē ō-kā chhōrā-kē bhōt chāpᵃkya māryā.	Ma-na ō-kā chhōrā-ka bahut-sā sapāṭā māryā.	228. I have beaten his son with many stripes.
Ū waṇī ṭēkᵃrī-kā māthā-par ḍhā̃ḍhā charāvē-hai.	Ū ṭēkᵃḍī-kā māthā-par ḍhōr charāvē-hē.	Wō baiḍī-kā māthā-par ḍhōr charaī-rahyōch.	229. He is grazing cattle on the top of the hill.
Waṇī jhaḍ-kē nīchē ū ghōḍā-par bēṭhē-hai.	Ū unā jhāḍ-kē nīchē ghōḍā-par bēṭhē-hē.	Wō unā jhāḍ-kā nīcha ghōḍā-par baṭhī-rahyōch.	230. He is sitting on a horse under that tree.
Waṇī-kō bhāī waṇī-kī bēṇ-sū̃ ū̃chō hai.	O-kō bhāī ō-kī bēn-sē ū̃chō hē.	Ō-kō bhāī ō-kā bahēn-sī ūchō chhē.	231. His brother is taller than his sister.
Waṇī-kō mōl aḍī rīpyā hai	Ō-kī kīmat aḍāī rūpyā hē .	Ō-kī kīmat āḍhāī rupyā chhē.	232. The price of that is two rupees and a half.
Waṇī chhōṭā ghar-mē̃ mhārō pitā rē-hai.	Mhārō bāp unā chhōṭā ghar-mē̃ rē-hē.	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō rīpyō waṇī-nē dē . .	Ō-kē yō rūpyō dē . .	Yē rupyō ō-kha dē . .	234. Give this rupee to him.
Vī rīpyā waṇī-pās-sū̃ lē .	Vī rūpyā ō-kē-pās-sē lē .	Wō rupyā ō-kā-sī la . .	235. Take those rupees from him.
Waṇī-nē khūb mārō nē rāsā-sū̃ bā̃dhō.	Ō-kē khūb mār aur ō-kē rāsī-sē bā̃d.	Ō-ka āchhī tarah-sī mār aru ō-ka rassī-sū bā̃dh.	236. Beat him well and bind him with ropes.
Waṇī kūḍī-mē̃-sū̃ pāṇī kāḍō	Kū̃ḍī-mē̃-sē pāṇī nikāḷ .	Kuwā-ma-sū pānī khaich .	237. Draw water from the well.
Mhārē agāḍī chāl . .	Mhārē agāḍī chaḷ . .	Mhārā sāma chal . .	238. Walk before me.
Kaṇī-kō laḍᵃkō thārē pāchhē-sū̃ āvē-hai ?	Tamārē pāchhē kē-kō chhōrō āvē-hē ?	Thārā pāchha kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā̃-ē kaṇī-kanē-sū̃ mōl līdō ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-sī tū-na mōl liyō ? .	240. From whom did you buy that ?
Waṇī gā̃w-kā dūkāndār-kanē-sū̃.	Unā gām-kā ēk dukāndār-pās-sē.	Gā̃w-kā waṇyā-sī . .	241. From a shopkeeper of the village.



Map
ILLUSTRATING THE AREA IN WHICH
THE GUJARĀTĪ LANGUAGE
IS SPOKEN.
Scale 1 Inch = 64 Miles.
MĀRWĀṚĪ
SINDHI
KACHCHHI
GUJARĀTĪ
BHILI
KHĀNDĒSĪ
MARATHI
70°
74°
24°
20°
JODHPUR
BARMER
Hyderabad
Umarkot
Bhuj
Gulf of Cutch
Ran of Cutch
Ahmedabad
BARODA
Broach
Surat
Gulf of Cambay
Daman (Portuguese)
Bassein
BOMBAY
Alibag
Poona
Ahmednagar
Satara
Ratnágiri
Kolhapur
Malvan
Nasirabad
Chitorgarh
Partabgarh
Neemuch
Mandsaur
Banswara
Dungarpur
Idar
Godhra
Palanpur
Deesa
Sirohi
Mt. Abu
Por Bandar
Dwarka
Navi Bandar
Mangrol
Veraval
Patan
Diu I. (Portuguese)
GOHILWAR
SORATH
JHALAWAD
Cambay
Dholera
Bhavnagar
Gogo
Aurangabad
Malegaon
Nandurbar
Direction Bank
Angrias Bank
Sehwan
Tatta
Shahbandar

GUJARĀTĪ.

The word 'Gujarātī' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

Name of Language.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar. It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat' is derived from the Sanskrit Gurjaratrā,[1] which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, *i.e.* Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwaḍās, who ruled in Aṇahilawāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.[2]

Area in which spoken.

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat. The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāṭs or Jaṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jaṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.[3] In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarātī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The Gurjaras.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat,* already quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

Mixed origin of the population of Gujarat.

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[1] The intermediate form is the Prakrit Gujjarattā; see Dr. Fleet in the Journal of the Royal Asiatic Society for 1906, p. 458.

[2] *Bombay Gazetteer*, Vol. I., Part i., p. 5.

[3] Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvānlāl Indraji, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāshṭra,* through the Prakrit *Gujjara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note [1], this is incorrect.

goodliness of much of Saurāshṭra,[1] 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500) ; contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians ; the pursued Pārsīs and the pursuing Arabs (A.D. 600—800) ; hordes of Sanganian pirates (A.D. 900—1200) ; Pārsī and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300) ; Portuguese and rival Turks (A.D. 1500—1600) ; Arabs and Persian Gulf pirates (A.D. 1600—1700) ; African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800) ; Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500) ; the Gurjaras (A.D. 400—600) ; the early Jāḍējās and Kāṭhīs (now of Kathiawar) (A.D. 750—900) ; wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000 - 1500) ; and the later Jāḍējās and Kāṭhīs (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmaṇs ; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300) ; the half-Scythian Kshatrapas (B.C. 100—A.D. 300) ; the Guptas (A.D. 320) ; the Gurjaras (A.D. 400—600) ; the Mughuls (A.D. 1530) ; the Marāṭhās (A.D. 1660—1760) ; and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

Linguistic Boundaries.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwāṛī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwāṛī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvalī Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhīl tribes. These Bhīls have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhīlī.[2] Further east beyond the Bhīls lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvī. Jaipurī and Mālvī are both closely connected with Gujarātī, and the Bhīl dialects may be considered as linking them together.

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[1] Saurāshṭra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.
[2] See Vol. IX, Part III.

Number of Speakers.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Reported number of Speakers.
Ahmedabad	840,000
Mahikantha	541,500
Palanpur	606,000
Cutch	205,500
Kathiawar	2,571,000
Cambay	82,700
Kaira	840,000
Panch Mahals	188,000
Rewa Kantha	565,000
Broach	290,000
Surat	502,000
Baroda	2,025,759
Surat Agency	56,000
TOTAL	9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsīs, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.
Ajmer-Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Burma	761
Central Provinces	17,059
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quettah, etc.	240
Andamans	364
Hyderabad State	26,994
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency, Central India Agency } Estimate	27,313
TOTAL	1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, *viz.*—

Kākarī	122
Tārīmūkī or Ghisāḍī	1,669
TOTAL	1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL .	10,646,227

In 1901 the total number of speakers of Gujarātī was 9,165,831.

Dialects.

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few "clipped" or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *ŏ*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmaṇs, or Charōtarī, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.[1] They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Place of the language in connection with the other Indo-Aryan languages.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

[1] See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above[1] in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

Origin of the language.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṁśa. This was the Apabhraṁśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmaṇs form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.[2] It is probable that the Nāgara Apabhraṁśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsiṅgh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṁśa, and we can trace the development of Apabhraṁśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.[3]

The Nāgara Apabhraṁśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

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[1] P. 324.

[2] See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

[3] Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṁśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

The Gujarātī synthetic genitive and dative.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.[1] It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, *i.e.*, by the addition of help-words, while in the latter it is conducted synthetically, *i.e.*, by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōṛē-kā*, and 'to a horse' is *ghōṛē-kō*, in which the *help-words* *kā* and *kō* are added to the word *ghōṛē*. On the other hand, in Bengalī, 'of a horse' is *ghōṛār*, and 'to a horse' is *ghōṛārē*, in which the *terminations* *r* and *rē* are suffixed to the word *ghōṛā*, and in each case *ghōṛār* or *ghōṛārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōṛē-kā* and *ghōṛē-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṁśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaï* in Apabhraṁśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṁśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kiaa*, *kara* or *karaü*, and *taṇaü*. The Hindōstānī *ghōṛē-kā* is derived from the Apabhraṁśa *ghōḍai-kiaa*. Here it will be seen that the *k* of *kiaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōṛē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengalī *ghōṛār* is derived from *ghōḍaa-kara*, through an intermediate form *ghōḍaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaakara*. The *r* is therefore a termination and not a postposition. Bengalī grammarians quite properly write *ghōṛār* as one word, and not *ghōṛā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakaraü*, and the elision of the *k* shows that *ghōḍaakaraü* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa-taṇaü*, through *ghōḍaaṇaü* Here again the elision of the *t* shows that *taṇaü* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōḍā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī[2] depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

[1] In mediæval times, Gujarat was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

[2] So also Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.[1] Thus, the Hindī *makkhan*, butter, is *mākhaṇ* in Gujarātī ; so the Apabhraṁśa *mārissaũ*, I shall strike, becomes *mārīś* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated ; Hindōstānī *laundī*, Gujarātī *lŏṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ŏ*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigaṛ*^{a}*nā ;* Gujarātī *bugaḍ*^{a}*wũ*, to be spoilt ; Hindōstānī *likh*^{a}*nā*, Gujarātī *lakh*^{e}*wũ*, to write ; Hindōstānī *mil*^{a}*nā*, Gujarātī *maḷ*^{a}*wũ*, to be met ; Hindōstānī *adhik*, Gujarātī *adakũ*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ŏ*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pŏṇī* for *pāṇī*, water ; and *mārēs* for *mārīś*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you ; Hindōstānī *mānus*, Gujarātī *māṇas*, a man ; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *ṛ* and *ṛh*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *ṇ* and the cerebral *ḷ* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhraṁśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhraṁśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n ;* Apabhraṁśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense ; Apabhraṁśa *challai*, Gujarātī *chālē*, he goes ; Apabhraṁśa, *chalai*, Gujarātī *chaḷē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

[1] Exactly the reverse tendency is observable in Pañjābī.

In such cases, *ḍ, ḍh,* and *ḷ* generally become *ṛ*. Thus, *mātē* for *māṭē*, for; *dīthō* for *dīṭhō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a few; *lōrũ* for *lōḍhũ*, iron; *tēnē* for *tēṇē*, by him; *marᵃwũ* for *maḷᵃwũ*, to mingle; *ḍāhᵃdō* for *dahāḍō*, a day; *ṭũ* for *tũ*, thou; *dīḍhō* or *ḍīḍhō* for *dīdhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pā̃s* for *pā̃ch*, five; *usō*, for *ũchō*, high; *sārᵃwũ*, for *chārᵃwũ*, to feed cattle; *sōrũ* for *chhōrũ*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *z*, as in *zāḍ* for *jhāḍ*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.[1]

While *ch* and *chh* become *s*, on the other hand *k, kh,* and *g*, especially when followed or preceded by *i, e,* or *y*, become *ch, chh,* and *j*, respectively, in Northern Gujarātī. Thus, *dīkᵃrō*, a son, becomes *dīchᵃrō*; *khētar*, a field, becomes *chhētar*; the verb *lāgᵃwũ*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.[2] This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nā̃khyā*, on being thrown, becomes, first *nāchhyā*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāṇiō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinā*, without; Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *māṇah*, for *māṇas*, a man; *hō*, for *śō*, a hundred; *hūraj* for *sūraj*, the sun; *hũ* for *śũ*, what? *dēh*, for *dēś*, a country; *hamᵃjāyō*, for *samᵃjāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ũ*, for *hũ*, I; *āthī*, for *hāthī*, an elephant; *kaũ*, for *kahũ*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhũ*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakũ*, for *adhikũ*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, in which *ḥ* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *ḥ* by putting a dot under the syllable after which it is pronounced. Thus, કેહ઼વું *kēḥwũ*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahu* is pronounced *'hau*, as in *bahu*, much, pronounced *b'hau*, and *ahi* is pronounced *'hai*, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyũ*, it was said, are pronounced *r'hayō*, *k'hayũ*, etc.

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[1] See Vol. VII., p. 22.
[2] See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvyō*, *lāvyō*, are pronounced *āivyō*, *lāivyō*.

In Gujarātī we often meet cases of metathesis, *i.e.* of the interchange of consonants in the same word. Thus, *ṭipᵃwũ* or *piṭᵃwũ*, to beat; so *kharāvēs* for *khawārēs*, I will give to eat; *dēṭᵃwā* for *dēwᵃṭā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.[1] The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsīs often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōkᵃrō* (masc.), a boy; *chhōkᵃrī* (fem.), a girl; *chhōkᵃrũ* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍũ* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhraṁśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kukᵃḍō*, a cock; *bilāḍī*, a cat; *gadhēḍũ*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, *viz.* in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

[1] See pp. 437 and ff.

word *śũ*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chiyā*.

In the conjugation of verbs we may note the use of the word *chhũ*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarāti also possesses a true passive voice. Thus, *dēkhᵃwũ*, to see, *dēkhāwũ*, to be seen. It often forms its causals by adding *āḍ*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhāḍᵃwũ*, to cause to see; *karāwᵃwũ*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēṇē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṛā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēṇē rāṇīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.[1]

Gujarātī Literature.

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-siṅgh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-siṅgh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.[2] His father was a worshipper of Śiva, but his mother was devoted to Vishṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-siṅgh Mēhētānũ Māmērũ*), Vallabh,

[1] See Vol. VII., pp. 67 and 170.
[2] For an account of Nar-siṅgh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Prītam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī, Barās Kastūrī, Murdā Pachīsī, Nand Batrīsī, Padmāwatī, Strī-charitra, Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

Authorities.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarātī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'[1] The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amará	Pitá				
Cœlo	*in*	*qui es*	*noster*	*Pater*				
Tumára	namā	púsa-karwáne						
tuum	*nomen*	*sanctificetur*						
Tumára	ratschia	áwé						
tuum	*regnum*	*veniat*						
Tumára	mán	paramandaló	kewun	karótzó	jewutzé	bumimá	karó.	
tua	*voluntas*	*cœlo in*	*sicut*	*fit*	*ita*	*terra in*	*fiat.*	

Adelung (1806), in his *Mithridates*[2] gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguæ Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

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[1] *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

[2] Vol. i, p. 198. Published 1806.

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KABRAJI, MRS. P. J. (*née* PUTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānand.

Alphabet.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmaṇs, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājanī script in Upper India, and in Gujarat it is known as *Vāṇiāī* or *Ṣarrāfī* (from *Vāṇīō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōḍīā* (from *Bōḍī*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows:—

VOWELS, ETC.

અ *a*, આ *ā*, ઇ *i*, ઈ *ī*, ઉ *u*, ઊ *ū*, ઋ *ṛi*, એ *e*, ઐ *ai*, ઓ *ō*, ઔ *au*, · or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short *e* and a long *ē*, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by ° .

CONSONANTS.

ક *ka*,	ખ *kha*,	ગ *ga*,	ઘ *gha*,	ઙ *ṅa*.
ચ *cha*,	છ *chha*,	જ *ja*,	ઝ *jh*,	ઞ *ña*.
ટ *ṭu*,	ઠ *ṭha*,	ડ *ḍa*,	ઢ *ḍh*,	ણ *ṇa*.
ત *ta*,	થ *tha*,	દ *da*,	ધ *dha*,	ન *na*.
પ *pa*,	ફ or ફ *pha*,	બ *ba*,	ભ *bha*,	મ *ma*.
ય *ya*,	ર *ra*,	લ *la*,	વ *wa* or *va*.	
શ *śa*,	ષ *sha*,	સ *sa*,	હ *ha*,	ળ *ḷa*.

It will be noted that Gujarātī has a cerebral *ḷa*.

The following examples show the employment of non-initial vowels:—

બા *bā*, બિ *bi*, બી *bī*, બુ *bu*, બૂ *bū*, બૃ *bṛi*.
બે *be*, બૈ *bai*, બો *bō*, બૌ *bau*,

The following are more or less irregular,—

રૂ *ru* or *rū*, also રુ *ru*, રૂ *rū*,
જા *jā* (hardly irregular), જી *jī*, જુ *ju*, જૂ *jū*,
દૃ *dṛi*, શૃ *śṛi*, and હૃ *hṛi*.

For some of these regular forms are also used. Thus, શૃ *sṛi*, રુ *ru*.

The following are examples of compound consonants:—

ક્ષ *ksha*,	જ્ઞ *jña*,	ક્ન *kna*,	ગ્વ *gwa*.
ત્ત *tta*,	ત્ર *tra*,	ત્વ *twa*,	પ્ત *pta*.
સ્ત *sta*,	દ્વ *dwa*,	દ્ય *dya*,	
દ્ધ *ddha*,	શ્ચ *ścha*,	શ્વ *śwa*,	
ટ્ઠ (or, better, ટ્ઠ) *ṭhṭha* (*ṭṭha*),		હ્ય *hya*,	ધ્ય *dhya*.

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form ˆ. Thus, ર્થ, *rtha*. When it is not the first member of a compound, it takes the form ્ર. Thus, ગ્ર્ય *grya*, બ્ર, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ī* is often written for *i* and *u* for *ū*. *Ṛi* is often pronounced *rü* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter વ is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ś* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter જ્ઞ is pronounced *gnya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

Pronunciation.

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARĀTĪ SKELETON GRAMMAR.

I.—**NOUNS.**—There are three **genders**, masculine, feminine, and neuter. There are two **numbers**, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus :—

A.—*Strong nouns.*

		Masc.	Fem.	Neut.
Sing.	Nom.	*chhōk^{a}rō*, a boy	*chhōk^{a}rī*, a girl	*chhōk^{a}rũ*, a child.
	Obl.	*chhōk^{a}rā*	*chhōk^{a}rī*	*chhōk^{a}rā*.
	Ag.-Loc.	*chhōk^{a}rē*, *chhōk^{a}rāē*, by *or* in a boy	*chhōk^{a}rīē*, by *or* in a girl	*chhōk^{a}rē*, *chhōk^{a}rāē*, by *or* in a child.
Plur.	Nom.	*chhōk^{a}rā*, *chhōk^{a}rāō*, boys	*chhōk^{a}rīō*, girls	*chhōk^{a}rā̃*, *chhōk^{a}rā̃ō*, children.
	Obl.	*chhōk^{a}rā*, *chhōk^{a}rāō*	*chhōk^{a}rīō*	*chhōk^{a}rā̃*, *chhōk^{a}rā̃ō*.
	Ag.-Loc.	*chhōk^{a}rāē*, *chhōk^{a}rāōē*, by *or* in boys	*chhōk^{a}rīōē*, by *or* in girls	*chhōk^{a}rā̃ē*, *chhōk^{a}rā̃ōē*, by *or* in children.

B.—*Other nouns.* *Bāḷak*, a child (nom. and obl. sing.) ; *bāḷakē*, by *or* in a child ; *bāḷakō* (nom. and obl. plur.) ; *bāḷakōē*, by or in children.

The usual case suffixes are, acc.-dat. *nē* ; abl. *thī* ; gen. *nō* ; loc. (instead of *ē* above) *mā̃*. They are all added to the oblique form. Thus, *chhōk^{a}rānē*, to a boy ; *chhōk^{a}rā-thī*, from a boy ; *chhōk^{a}rānō*, of a boy ; *chhōk^{a}rē* or *chhōk^{a}rā-mā̃*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *taṇō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk^{a}rānō*. On the other hand, *thī* and *mā̃* are postpositions and require hyphens. Thus, *chhōk^{a}rā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in ō, its feminine in ī, and its neuter in ũ. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in ō. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk^{a}rō*, a good boy ; *sārā chhōk^{a}rānē*, to the good boy ; *sārī chhōrīō*, good girls ; *sārũ chhōk^{a}rũ*, a good child ; *sārā̃ chhōk^{a}rā̃nē*, to good children ; *bījē dahāḍē*, on the second day ; *ēnā* (not *ēnē*) *bhatrijē māgyũ*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōṭũ*, larger than the head ; or, as in Mārwāṛī, with *kar^{a}tā̃*, with the obl. gen. ; thus, *dar^{a}wājānā kar^{a}tā̃ ũchũ*, higher than the door. Generally *nā* is omitted. *Sahu-thī mōṭũ* or *sahu kar^{a}tā̃ mōṭũ*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—**PRONOUNS.**—The following is taken from Mr. Taylor's Grammar.

The first and second **personal pronouns** have each four bases employed in the declension of the singular and three in the plural, *viz.*, first person, sing. *hũ*, *ma*, *mārā*, and *maj* (or *muj*) ; plur. *am*, *amārā*, *amō*. Second person, sing. *tũ*, *ta*, *tārā*, *tuj* ; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension :—

First Person.

	Singular.				Plural.		
Base.	*hũ*.	*ma*.	*mārā*.	*maj*.	*am*.	*amārā*.	*amō*.
Nom.	*hũ*	...	...	...	*amē*, *am*	...	*amō*.
Acc.-Dat.	...	*manē*	*mārē*	*maj^{a}nē*	*am^{a}nē*	*amārē*	*amōnē*.
Ag.	...	*mē̃*	*mārē*	...	*amē*	*amārē*	*amōē*.
Abl.	*hũ-thī*	...	*mārā-thī*	*maj-thī*	*am-thī*	*amārā-thī*	*amō-thī*.
Gen.	...	...	*mārō*	*maj*	...	*amārō*	...
Loc.	...	...	*mārā-mā̃*	*maj-mā̃*	*am-mā̃*	*amārā-mā̃*	*amō-mā̃*.

Second Person.

	Singular.				Plural.		
Base.	*tũ*.	*ta*.	*tārā*.	*tuj*.	*tam*.	*tamārā*.	*tamō*.
Nom.	*tũ*	...	...	...	*tamē*, *tam*	...	*tamō*.
Acc.-Dat.	...	*tanē*	*tārē*	*tuj^{a}nē*	*tam^{a}nē*	*tamārē*	*tamōnē*.
Ag.	...	*tē̃*	*tārē*	...	*tamē*	*tamārē*	*tamōē*.
Abl.	*tũ-thī*	...	*tārā-thī*	*tuj-thī*	*tam-thī*	*tamārā-thī*	*tamō-thī*.
Gen.	...	...	*tārō*	*tuj*	...	*tamārō*	...
Loc.	...	...	*tārā-mā̃*	*tuj-mā̃*	*tam-mā̃*	*tamārā-mā̃*	*tamō-mā̃*.

The genitives *mārō, amārō, tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am, tam, am-thī* and *tam-thī* are rarely used. *Amē* and *tamē*, etc., and *mārō, tārō*, are pronounced with a slight *h*-sound. Thus, *aḥmē, taḥmē, māḥrō, tāḥrō.*

The pronoun of the first person plural, *āpᵃṇē* is only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpaṇᵃnē*; agent, *āpᵃṇā-thī*; gen. *āpᵃṇō* (poetical, *āpᵃḍō*); loc. *āpᵃṇā-mā̃*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āpᵃnō*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēṇē*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēō*, obl. *tēō, tem*, or (in abl. and loc.) *temᵃnā*. In the agent *tēṇīē*, and in the acc.-dat. *tēṇīnē* may be used in the fem. sing. About Surat, *tēwaṇ* is used as a plural of respect. Pārsīs often use *tēwaṇ* for 'he' and *tēṇī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pēlō*, that, and *ōlō* or *ōlyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self; agent, *pōtē*; gen. *pōtānō*; obl. base, *pōtā*. Plural same as singular. The genitive is not used, as in Hindī, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū̃ pōtē chālyō*, I went myself.

The **Relative Pronoun** is *jē*. Declined like *tē*.

The **Interrogative Pronouns** are,—(1) *kôṇ*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kôṇā* (abl., loc.); *kē* (acc.-dat., gen.); *kēnā* (abl., loc.). *Kē* is pronounced with a slight *h*-sound. Thus, *kēḥ*. The agent is *kôṇē* or *kēṇē*. (2) *Śō*, what? thus declined.

	Singular. Masc.	Fem.	Neut.	Plural. Masc.	Fem.	Neut.
Nom.	*śō*	*śī*	*śũ*	*śā*	*śī*	*śā̃*
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting.
Agent	*śē̃*	wanting	*śēṇē* (rare)	wanting	wanting	wanting.
Abl.	*śā-thī*	wanting	*śā-thī*	*śā-thī*	wanting	*śā̃-thī.*
Gen.	*śānō*	wanting	*śānō*	*śānō*	wanting	*śā̃nō.*
Loc.	*śā-mā̃*	wanting	*śā-mā̃*	*śā-mā̃*	wanting	*śā̃-mā̃.*

The defective parts are supplied by *kôṇ*.

The **Indefinite pronouns** are *kōi* (m. and f.), anyone, some one, and *kā̃i* or *kā̃ī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk, kōi-ēk*, some one; *kāik, kāiēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	*ā, ē*, this.	*tē*, that.	*jē*, who.	*kôṇ*, who?
Quality	*āwō, ēwō*, like this	*tēwō*, like that	*jēwō*, like which	*kēwō*, like what?
Size	*āwᵃḍō, ēwᵃḍō*, this size	*tēwᵃḍō*, so large	*jēwᵃḍō*, as large	*kēwᵃḍō*, how large?
Quantity	*āṭᵃlō, ēṭᵃlō*, this many *or* much.	*tēṭᵃlō*, that many *or* much	*jēṭᵃlō*, as many *or* much	*kēṭᵃlō*, how many *or* much?
Manner	*ām, em*, thus	*tem*, so	*jem*, as	*kem*, how? why?
Place	*ahiyā̃, ahī̃, hyā̃*, here	*tyā̃*, there	*jyā̃*, where	*kyā̃*, where?
Time	*atyārē*, now	*tyārē*, then	*jyārē*, when	*kyārē*, when?

The adjectives of quality have a slight unwritten *ḥ*-sound in their first syllables. Thus, *āḥwō, tēḥwō, jēḥwo*; similarly in *tyā̃ḥ, jyā̃ḥ, tyāḥrē, jyāḥrē, kyāḥrē*, and in words like *tēḥwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am. Sing.	Plur.	Past, I was. Sing. Masc.	Fem.	Neut.	Plur. Masc.	Fem.	Neut.
1	*chhũ*	*chhīē* (vulgar *chhaiyē*).						
2	*chhe*	*chhō*	*hatō* or	*hatī*	*hatũ*	*hatā*	*hatī*	*hatā̃.*
3	*chhe*	*chhe*	*hawō*	*havī*	*hawũ*	*hawā*	*havī*	*hawā̃.*

This tense does not change for person. The forms with *w* (*v*) are vulgar.

Present participle locative, *chhatā̃*, in *or* while being. Other forms are wanting.
Negative present *nathī*, used for all persons and both numbers. Past, *nahatō, nahôtō*, or *nōhôtō*.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēṇē rāṇīnī mūkī* (not *mūkyũ*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār^{a}wũ*, obl. *mār^{a}wā*, to strike.
Present participle, *mār^{a}tō*, striking.
Past „ *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.
Future „ *mār^{a}wānō* (gen. of infin.), about to strike.
Conjunctive „ *mārī*, *mārīnē*, having struck.
Present Gerund, *mār^{a}tā̃*, on striking.
Past „ *māryā̃*, on having struck.
Noun of Agency, *mār^{a}nārō* (declinable), *mār^{a}nār* (indeclinable), one who strikes or is about to strike.

(*a*) Simple tenses.

	Present, 'I strike,' 'I may strike,' etc.		Future, 'I shall strike,' etc.				(*b*) Compound tense. Present Definite, 'I am striking.'	
			Standard.		Pārsī.			
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	*mārũ*	*mārīē.*	*mārīś*	*mārīśũ*	*māras*	*mār^{a}su*	*mārũ-chhũ*	*mārīē-chhīē.*
2	*mārē*	*mārō.*	*mār^{a}śē*	*mār^{a}śō*	*mār^{a}sē*	*mār^{a}sō*	*mārē-chhē*	*mārō-chhō.*
3	*mārē*	*mārē.*	*mār^{a}śē*	*mār^{a}śē*	*mār^{a}sē*	*mār^{a}sē*	*mārē-chhē*	*mārē-chhē.*

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^{a}jē*, plur. *mār^{a}jō*; precative (2nd and 3rd persons), *mārō*.

(*c*) Participial tenses.

Transitive verb.

hũ mār^{a}tō, I used to strike.
(*jō*) *hũ mārat*, (if) I had struck.
hũ mār^{a}tō-hatō, I was striking.
(*jō*) *hũ mār^{a}tō-hōũ*, (if) I may be striking.
(*jō*) *hũ mār^{a}tō-hōt*, (if) I had been striking.
mē̃ māryō (or *mārēlō*),[1] I struck (him).
mē̃ māryō-chhe, I have struck (him).
mē̃ māryō-hatō, I had struck (him).
(*jō*) *mē̃ māryō-hōy*, (if) I may have struck (him).
(*jō*) *mē̃ māryō-hōt*, (if) I had struck (him).
hũ mār^{a}wānō[2]*-chhũ*, I am about to strike.
hũ mār^{a}wānō-hatō, I was about to strike.
(*jō*) *hũ mār^{a}wānō-hōũ*, (if) I be about to strike.
(*jō*) *hũ mār^{a}wānō-hōt*, (if) I had been about to strike.

Intransitive verb.

hũ chāl^{a}tō, I used to go.
(*jō*) *hũ chālat*, (if) I had gone.
hũ chāl^{a}tō-hatō, I was going.
(*jō*) *hũ chāl^{a}tō-hōũ*, (if) I may be going.
(*jō*) *hũ chāl^{a}tō-hōt*, (if) I had been going.
hũ chālyō (or *chālēlō*[1]), I went.
hũ chālyō-chhũ, I have gone.
hũ chālyō-hatō, I had gone.
(*jō*) *hũ chālyō-hōũ*, (if) I may have gone.
(*jō*) *hũ chālyō-hōt*, (if) I had gone.
hũ chāl^{a}wānō[2]*-chhũ*, I am about to go.
hũ chāl^{a}wānō-hatō, I was about to go.
(*jō*) *hũ chāl^{a}wānō-hōũ*, (if) I be about to go.
(*jō*) *hũ chāl^{a}wānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thawũ*, to become. Pres. sg. (1) *thāũ*, (2, 3) *thāy*; pl. (1) *thaīē*, (2) *thāō*, (3) *thāy*. Future, (1) *thaīś*, (2) *thaśē*, and so on; conj. part. *thaīnē*. The stem is *tha* before *i*, *ī*, or a consonant. Otherwise it is *thā*. Note, however, *thaēlō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawũ*, to go. Conjugated like *thawũ*. Past part. also irregular. See below.

(3) *Jōīē*, it is necessary (defective impersonal); fut. *jōīśē*; past subj. (*jō*) *jōīat*; pres. part. *jōītō*. *Mārē ā chōp^{a}ḍī jōīē*, to me this book is necessary.

(4) Verbs like *lēwũ*, to take, *dēwũ*, to give, *kēwũ*, *kehēwũ*, or *kahēwũ*, to say, *rēwũ*, *rehēwũ*, or *rahēwũ*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *kehē* or *kahē*, and *rehē* or *rahē*. So, conjunctive participle *kahīnē*, *laīnē*, *daīnē*; fut. *laīś*, and so on.

(5) Verbs with roots in *ī*, like *pīwũ*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwũ*, to see; *juē*, he sees; *juō*, you see. But *jōēlō*, because the *-ē-* is not a complete termination. *Hōwũ*, to be, and *kahōwũ*, to be rotten, make *hōy* and *kahōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ś* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes^{a}wũ*, to sit; *beśīnē*, having sat: *vas^{a}wũ*, to dwell; past part. *vaśyō*.

(8) Irregular past participles.

Bes^{a}wũ, to sit,	past part.	*beṭhō*, *beṭhēlō*.
Dēkh^{a}wũ, to see,	„ „	*dīṭhō*, *dīṭhēlō*.
Nās^{a}wũ (*nāhs^{a}wũ*), to flee,	„ „	*nāṭhō*, *nāṭhēlō*.
Pes^{a}wũ, to enter,	„ „	*peṭhō*, *peṭhēlō*.
Bīhīwũ or, better, *bīwũ*, to fear,	„ „	*bīdhō* or *bīnō*, *bīdhēlō* or *bīnēlō*.
Dēwũ, to give,	„ „	*dīdhō*, *dīdhēlō*.
Kar^{a}wũ, to do,	„ „	*kīdhō* or *karyō*, *kīdhēlō* or *karēlō*.
Khāwũ, to eat,	„ „	*khādhō*, *khādhēlō*.
Lēwũ, to take,	„ „	*līdhō*, *līdhēlō*.

[1] And so, throughout, the participle in *ēlō* may be substituted for that in *yō*.

[2] Or *mār^{a}nārō*, *chāl^{a}nārō*, and so throughout.

Pīwũ, to drink,	past part.	*pīdhō, pīdhēlō.*
Hōwũ, to be,	" "	*hatō, hōēlō* (regular).
Suwũ, to sleep,	" "	*sutō, sutēlō.*
Marªwũ, to die,	" "	*muō, muēlō* or *marēlō.*
Jawũ, to go,	" "	*gayō, gaēlō.*
Kahōwũ, to be rotten,	" "	*kahōyō, kahēlō.*
Kehēwũ, or *kahewũ*, to say,	" "	*kahyō, kahēlō.*
Rehēwũ or *rahēwũ*, to remain,	" "	*rahyō, rahēlō.*
Nipajªwũ, to be produced,	" "	*nipajyō* or *nipanyō.*
Upajªwũ, to be produced,	" "	*upajyō* or *upanyō.*

The past gerunds of these verbs are regular. Thus, *tē khāyã* (not *khādhã*) *karē-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *ṇō* (*ṇī, ṇũ*) instead of *yō* (*ī, yũ*). Thus, *bharāṇō* (or *bharāyō*), was filled; *marāṇō*, was killed; *chhapāṇō*, was printed. So, also, *dīṭhāṇō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (*cf.* Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakhªwũ*, to write; *lakhāwũ*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *wāparªwũ*, to use, passive *waparāwũ*; *gāwũ*, to sing, passive *gawāwũ*; *āwªwũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindī. Thus, *tē māryō gayō*, he was struck.

Another is formed with *āwªwũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mã āwªśē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyũ*, this work was done by the king.

Causal Verbs. These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, *lakhªwũ*, to write,	*lakhāwªwũ*, to cause to write.
dēkhªwũ, to see,	*dēkhāḍªwũ*, to cause to see.
sãbhaḷªwũ, to hear,	*sãbhªḷāwªwũ*, to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍªwũ*, to release, *chhōḍawªwũ* or *chhōḍāwªwũ*, to cause to release.

Irregular are—

bhaḷªwũ, to be mixed,	*bhēḷawªwũ*, to mix.
pharªwũ, to be turned,	*phērawªwũ*, to turn.
maḷªwũ, to be met,	*mēḷªwũ*, to mingle.
pīwũ, to drink,	*pāwũ*, to give to drink.
marªwũ, to die,	*mārªwũ*, to strike, kill.
ṭharªwũ, to be fixed,	*ṭhērawªwũ*, or *ṭharāwªwũ*, to fix.

and others.

Double causals and passives can be formed from causals. Thus, *khawªḍāwªwũ*, to cause to eat; *tapāwªwũ*, to cause to be warm; *tapāwāwũ*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, *viz.*—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nãkhªwũ*, to strike down, kill.

Potentials,—*lakhī śakªwũ*, to be able to write.

lakhī śakāwũ, to be able to be written.

Completives,—*lakhī chukªwũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyã* (or *bōlyā*) *karªwũ*, to speak frequently.

khāyã (or *khāyā*) *karªwũ*, to eat frequently.

jayã (or *jayā*) *karªwũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āwªwũ*, or *rahēwũ*.

Continuatives,—*bōlªtō rahēwũ*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sipāhīōnē bhūkhē marªwũ paḍªśē*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*jawā* (oblique) *dēwũ*, to allow to go.

Inceptives,—*karªwā lāgªwũ*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bīhō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na bīhō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nahi*.

Questions which do not contain an interrogative pronoun are generally indicated by *śũ*, what? Thus, *śũ tamē jāō-chhō*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamē-j*, you indeed; *ēka-j*, only one. It corresponds to the Marāṭhī *-ch*.

APPENDIX I.

Words containing a short *e*.

The following list of Gujarātī words containing short *e* is taken from the *Narmakōś*:—

eḍ (*eḥḍ*), stocks, fetters.
eḍī, lazy.
em, thus.
eru, a snake.
ewā (*eḥwā*), habit, custom.
elē, in vain.
keḍ, the waist.
keḍiyũ, a jacket.
keṇīgam, whither?
kem, how?
ker, *kerā̃*, a certain wild fruit.
ker^{a}*ḍō*, a *ker*-tree.
ker^{a}*bō*, a kind of dance.
kerī, a mango.
keḷ or *kaḷ*, sharp pain, but *kēḷ*, a plantain.
khe, consumption.
khoṇ, a hindrance.
kheḷ, paste, starch.
gebī, secret, hidden.
gel, indulgence.
ghen, drowsiness.
gher, in a house.
gherũ, deep-coloured.
ghelũ, mad, foolish.
che or *cheh*, a funeral pyre.
cheṇ, a muskrat.
chen (*cheḥn*), rest, repose.
cheḷ, itching.
chhe, he is.
jejewantī, a certain metre.
jeṇīgam, whither?
jem, how.
jher, poison.
ṭel (*ṭeḥl*), prying.
ḍhel, a peahen.
tem, so.
ṭeṇ, a debt.
dheṇ, a woman in her first pregnancy.
dhen, a cow.
neṇ, an eye.
nem, intention.
nemī (*neḥmī*) or *nehemī*, always.
nel, a narrow lane.
pejaṇ, an anklet.
peṭhũ, entered.
peṭhē, like to.
pēḍō, a kind of sweetmeat.
peṇī, a frying pan.
penḍō, a blow with the clenched fist.
peḍ, confusion.
per, a method.
pel (*peḥl*), beginning.
pes^{a}*wũ*, to enter.
prem-kōr, a woman passionately fond of her lover, but *prēm*, love.
pheṇ, a snake's hood.
phel, pretence.
phel^{a}*wũ*, to be spread.
phes^{a}*lō*, a decision.
be, two.
bechārek, about two or four.
beṭhak, a seat.
ben (*beḥn*), a sister.
berũ (*beḥrũ*), deaf.
bel, a bull.
bes^{a}*wũ*, to sit.
bhe or *bhō*, fear.
bheṇũ, an earthen cooking pot.
bheraw, a certain musical mode, a form of Śiva.
meḍak, a frog.
meḍhō, a ram.
meḍī, a certain plant (*Lawsonia inermis*).
meḍō, fine wheaten flower.
menā, a jay, a *mainā*.
memān (*meḥmān*), a guest.
mer, *interjection*, be off!
mel, dirt, filth.
meḷē, spontaneously.
reṇ, night.
reṇu, dust.
le (*leḥ*) or *lhe*, inclination, propensity.
lekō (*leḥkō*), motion, gait.
leṇ (*leḥn*), dues, debts due.
ler (*leḥr*), a wave.
lelīn (*leḥlīn*), intent upon.
lelō, a trowel.
lewũ (*leḥwũ*), to reflect, think (but *lēwũ*, to take).
ve (*veḥ*), a hole.
veṇ, voice, word.
veṇā, a lute.
veṇī, a wooden bar fitted against a door.
veṇũ, a water cart.
ver, enmity.
verāg, absence of worldly affection.
verāḍī, name of a certain musical mode.
vere, with, along with.
śeṇ, wise, discreet.
śeher, a city.
sej (*seḥj*), a little.
seṇ, hemp.
seṇiyũ, hemp-cloth.
sel, taking the air, a walk.
sewũ (*seḥwũ*), to bear, endure.
heḍ, stocks, fetters, cf. *eḍ*.
hewā, practice, habit, cf. *ewā*.

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ô*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ô*, is compiled from the Narmakōś and other standard dictionaries :—

ôkhar, a surname.
ôkhā̃gᵃwũ, to call out.
ôgᵃṇā̃, small pieces of cake, etc.
ôgᵃlō, half-boiled rice.
ôgaḷᵃwũ, to ooze.
ôgāl, that which is spit out after chewing a thing.
ôchar, a voucher, a document (a corruption of 'voucher').
ôcharᵃwũ, to utter, speak.
ôchintũ, unexpectedly.
ôchchhav, holiday.
ôchhāḍ, a sheet, coverlet.
ôjhaṭ, a slap.
ôjhal, a curtain, a veil.
ôṭhũ, a shadow.
ôḍāwũ, to desire.
ôtalᵃwũ, to forget.
ôthār, a nightmare.
ôdhān, pregnancy.
ôdhār, rescue, salvation.
ôr, another. See *ōhr* in App. III.
ôrᵃtō, joy, fruition.
ôrᵃmāī, a step-brother.
ôriyō, joy, fruition, relief.
ôl, dry or arid saliva in the mouth.
ôliyũ, simple, artless.
ôśaṅkāwũ, to be bashful.
ôśiṅkal, free from obligation after returning a favour.
ôsarᵃwũ, to recede, be contracted.
kôēl, a cuckoo.
kôēlō, coal.
kôgaḷiyũ, cholera.
kôgᵃlō, a mouthful of water.
kôchᵃlũ, the shell of a nut.
kôṭh, *kôṭhũ*, a wood-apple ; but *kōṭhũ*, a face.
kôḍā̃, cowries.
kôḍiyũ (*kôhḍiyũ*), a byre ; afflicted with white leprosy.
kôḍi, a score ; a cowry.
kôṇ, who?
kôdāḷī, a hoe.
kôdāḷō, a large hoe.
kôdī, ever, at any time.
kôdũ, an old she-buffalo.
kôlᵃsō, coal.
kôlō, greyish.
kôshṭak, one of a number of squares ruled on paper.
kôsaṇᵃwũ, to mix.
kôsar, deficiency.
kôsᵃlũ, the iron part of a ploughshare.
kôḷ, a small wisp of grass, but *kōḷ*, a large rat.
kôḷiyō, a mouthful.
kôḷō, a wisp of grass.
khôṭᵃrũ, a pretext.
khôrũ, rancid.
khôḷ, oilcake ; a search.
khôḷō, the lap.
gôkhᵃlō, a recess in a wall.
gôjũ, dirty, nasty.
gôṭhō, a byre ; ease ; a nest.
gôḍ, a boil, a tumour.
gôṇṇī, a married woman invited to dinner in fulfilment of a vow.
gôtar, a kind of cattle-fodder.
gôtũ, forage ; manure.
gôr, a family priest.
gôraw, a dinner given by the father of a bride to the bridegroom.
gôḷ, treacle, but *gōḷ*, spherical.
gôḷiyō, an empty treacle-jar.
ghôṇ, a large, heavy, hammer.
ghôṇiyũ, a drum.
chôk, a quadrangle.
chôkᵃṭhũ, a quadrangular frame.
chôkᵃḍī, a square ; an aggregate of four.
chôkᵃḍũ, an ear ornament.
chôkᵃwũ, to start, shy.
chôkas, exact.
chôkī, a police station.
chôkō, a quadrangular spot for cooking.
chôkhaṇḍũ, square.
chôkhānī, a kind of chequered cloth.
chôkhuṇṭ, on all sides.
chôkhuṇ, quadrangular.
chôgᵃḍō, the figure 4.
chôgam, on all sides.
chôghaḍiyũ, a period of four *ghaḍīs*.
chôḍ, a heap.
chôḍawᵃwũ, to cook.
chôḍāṇ, breadth.
chôḍũ, broad ; fourfold.
chôḍō, a heap.
chôtaraph, on all sides.
chôtᵃrīs, thirty-four.
chôtᵃrō, a raised square, a *chabutra*.
chôtār, a kind of cloth.
chôtāl, having four measures of time.
chôth, a tribute of one-fourth of the revenue ; the fourth day of a lunar fortnight.
chôthũ, fourth.
chôdhᵃrī, a certain public officer.
chôdhārũ, four-edged.
chôp, vigilance ; a mace.
chôpagũ, a quadruped.

APPENDIX II—*contd.*

*chôp*ᵉ*ḍī*, a book.
*chôp*ᵉ*ḍō*, an account-book, a ledger, but *chōp*ᵉ*ḍũ*, unctuous.
*chôp*ᵉ*dār*, a mace-bearer.
chôpāī, a kind of metre.
chôpāniyũ, a pamphlet.
chôpās, on all sides.
chôpāḷō, a litter, a swing.
chôphāḷ, a cloth having four folds.
chômāsũ, the monsoon, rainy season.
chôbhēr, in four directions.
chôras, a square.
*chôr*ᵉ*sũ*, a cube.
chôrō, a public square in a village.
chôryāsī, eighty-four.
chôḷāī, a kind of vegetable.
*chôw*ᵉ*ḍũ*, fourfold.
chôwāṭē, on all sides.
chôwāḍō, a place for cattle-grazing.
chôvīs, twenty-four.
chôsēṭ, sixty-four.
chôsar, a necklace with four strings.
*chôs*ᵉ*lũ*, a slice.
chôḷī, a kind of vegetable, but *chōḷī*, a bodice.
chhô, a fig, for!
chhôḍ, an embryo arrested in its growth in the womb, but *chhōḍ*, a shrub.
*chhôt*ᵉ*rũ*, a piece of dry bark.
chhôl, bark.
chhôlā̃, husks.
chhôḷ, a wave.
jôḷ, twins.
jhôḍ, a ghost, evil spirit.
ṭôḷ, mockery, fun.
ṭôḷī, mockery, but *ṭōḷī*, a crowd.
ṭhôr, a place; a kind of sweetmeat.
ṭhôliyũ, jocular, rude.
ḍôḷ, shape, figure.
ḍhôl, a large drum.
tô, then; verily; on the other hand.
tôkē, then.
tôpaṇ, nevertheless.
tôr, look, aspect.
*tôr*ᵉ*ḍī*, an earthen pot with fire in it carried before a bier.
dôṅgāī, roguishness.
dôḍ (*dôḥḍ*), one and a half.
dôlō, magnanimous; artless.
dhôkō, a club.
dhôtāḷ, generous, profuse.
dhôriyo, the pole of a carriage.
dhôl, a drum; a thump.
dhôḷ, a kind of song sung by women.
*dhôḷ*ᵉ*wũ*, to whitewash.
dhôḷũ, white.
nôkhũ, separate.
nôdh, a memorandum.
nôdhārũ, helpless.
nôbat, a kettledrum; a time, turn.
nôm, the ninth day of a lunar fortnight.
nôy (*nôḥy*), may not be.
nôr (*nôḥr*), a scratch made by the nails.
*nôr*ᵉ*tũ* (*nôḥr*ᵉ*tũ*), name of a certain festival.
nôḷiyō, mongoose.
pô, the ace of dice.
pôṇ, a promise, vow.
pôṇisō, ninety-nine and three-quarters.
pôṇōsō, three-fourths of one-hundred, seventy-five.
pôṇũ, three-quarters.
pôbār, a throw in dice, the ace and two sixes, *i.e.* thirteen.
pôr, last year.
pôs, the amount held in the two hands placed open side by side.
pôḷ, a street, a lane.
pôḷiyō, a door-keeper.
pôḷũ (*pôḥl*), wide.
phôt, death.
*phôt*ᵉ*rũ*, husk, chaff.
phôm, memory.
phôr, smell, odour.
phôrā̃, spray.
bôrũ, grains in an ear of corn.
bhô or *bhe*, fear.
*môkh*ᵃ*rē*, in front.
môg or *mag*, a way, passage.
*môgh*ᵃ*wārī*, dearness.
môghũ, dear, high-priced.
môṭhī, eating, food.
môḍā, the roll of names in a boys' school.
môḍũ, delay.
môḍũ (*môḥḍũ*) or *mahôḍũ*, the face.
môṇ or *māṇ*, clarified butter or oil poured on dough.
môṇē-môṇē, gradually.
môr (*môḥr*), tree-blossoms; but *mōr*, a peacock.
môwāḷō, soft hair.
môsāḷ, a maternal grandfather's house.
môḷ, nausea.
*môḷ*ᵉ*wũ*, to shred anything for cooking.
môḷiyũ, that part of a garment on which the lace is fixed.
môḷī, a preparation of gram-flour.
môḷũ, insipid.
môḷāī (*môḥḷāī*), pertaining to a maternal grandfather's house (*môsāḷ*).
rôṇ (*rôḥṇ*), a fierce quarrel.
rôp, airs, ostentation, but *rōp*, a sapling.
lôḍī, a child's penis.
lôṇḍī, a slave-girl.
wôratiyō (*wôḥratiyō*), a purchaser.
*wôr*ᵉ*wũ* (*wôḥr*ᵉ*wũ*), to purchase.
sôḍ, the side.
sôḍiyō (*sôḥḍiyō*), a veil.
sôḍē, near, close to.
sôt, with.
sôdāī, roguery.
sôyō, a large needle.
*sôr*ᵉ*wũ* (*sôḥr*ᵉ*wũ*), to scrape.
sôḷ or *sôr*, a weal.
hônār, that which will be.
hôy, he may be; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus કેવું, pronounced *kēḥwũ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, કેવું કહેવું or કેહવું, and that the *h*-sound is in most of them there by right of origin, as in બેર *beḥr*, deaf, derived from the Sanskrit *badhiraḥ*, through the Prakrit *bahirō*, or as in બેતર *bēḥtar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *ḥ* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

aḍāḥr (for *aḍhār* or *arāḍh*), eighteen.
an^{a}saḥmaj, without understanding.
aḥmē, we.
aḥwaḷai, pertinacity.
aḥwāḍũ or *hawāḍũ*, the udder.
aḥwāḍō, *aḥwēḍō*, or *hawāḍō*, a water-trough.
ā̃ḥph, panting.
ā̃ḥph^{a}lũ-kā̃ph^{a}lũ, confused.
ā̃ḥphī-jawũ, to pant.
āḥwũ, of this kind.
uḥl^{a}kũ or *ul^{a}kũ*, a rain of fire.
ūḥnũ, hot.
eḥḍ or *heḍ*, stocks, fetters; a drove of cattle.
eḥḍ^{a}kī, death-struggles.
eḥḍiyā (pl.), a drove of cattle, but *ēḍiyũ*, castor-oil.
ēḥḍō, affection.
ēḥrō or *hawāḍō*, a water-trough.
ēḥlī or *hēlī*, an incessant shower of rain.
ēḥlīwār, in this year.
ēḥlō, a push.
eḥwā or *hewā*, habit, custom.
ēḥwũ, of this kind.
ēḥl^{a}wũ or *hal^{a}wũ*, to be familiar.
ōḥḍō, a wave of water.
ōḥn, in this year.
ōḥnnī or *ōḍh^{a}nī*, an embroidered cloth.
ōḥr, like, following the example of. (The *Narmakōś* writes the word for 'other' *ōr*, but other dictionaries have *ōḥr*, and do not give the meaning here given for *ōḥr*.)
ōrāḥḍ^{a}wũ or *ōrāḍh^{a}wũ*, to clothe.
ōḥrũ, near.
ōḥlāṇ or *hōlāṇ*, the sloping bullock-track of a well.
ōḥlāwũ or *hōlāwũ*, to be extinguished.
ōḥl^{a}wũ, to comb.
ka-dāḥḍē or *ka-dahāḍē*, on an unlucky day.
kaḥnaiyō, a fop, a gallant.
kaḥyũ or *kahyũ*, said.
kaḥrō, the wall of a house.
kaḥlai, tin.
kaḥlauwō, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
kā̃ḥ, or *kyā̃ḥ*, where?, but *kā̃*, why?
kāḥḍ-ghāl, removing and replacing.
kāḥḍ^{a}wũ, to extract.
kāḥḍ^{a}nār, one who brings out.
kāḥḍō, a decoction; an exit water channel.
kāḥn, a message, but *kāṇ*, a visit of condolence.
kāḥṇī, a story.
kāḥr, a pālkī-bearer, but *kār*, a doer.
kāḥr^{a}wō, a kind of dance.
kāḥrē or *kyāḥrē*, when?
kāḥlũ, a cotton pod, but *kālũ*, lisping.
kāḥwō, coffee.
kuḥḍ^{a}wũ, to be teased.
kuḥḍāpō, vexation.
kuḥḍḍī or *kuḥḍḍũ*, an earthen pot.
kēḥṇ, a message.
kēḥṇī, a proverb.
kēḥnũ, whose.
kēḥr or *kēhēr*, a catastrophe.
kēḥwat, a proverb.
kēḥwārē, at what time?
kēḥwũ, of what sort?
kēḥwũ, to say.
kōḥ, mortification (the disease).
kōḥṭũ, a riddle.
kōḥḍ, a byre.
kōḥḍ, white leprosy.
kōḥḍiyũ, afflicted with white leprosy.
kōḥḍiyũ, a byre.
kōḥḍyō-lōbān, a kind of gum.
kōḥḍiyō-sāp, a kind of serpent.
kōḥḍī-nār, a kind of grain, *juwār*.
kōḥḍḍō, a riddle, but *kōḍḍō*, a whip.

APPENDIX III—*contd.*

kōhnī, the elbow.
kōhyᵃdō, a riddle, but *kōyᵃdō*, a whip.
kōhyᵃlũ, decayed, rotten.
kōhyā-bōlũ, speaking with prolixity.
kōhyũ, speaking with prolixity.
kōhlũ, reddish-brown.
kōhlũ, a jackal.
kōhwādō, *-dī*, a hatchet.
kōhwān, putrefaction.
kōhwũ or *kōhōwũ*, to putrefy.
kōhlī, the vine of a *kōhlũ*.
kōhlũ, a kind of gourd.
khahlī or *khahlũ*, a threshing floor.
khāhī, a ditch, but *khāī*, food.
khāhwō, a kind of weed.
khōhwũ, to lose.
grēhwũ or *grēhēwũ*, to take.
chahd-utar, ascent and descent.
chahdan, an ascent.
chahdᵃtī, rise.
chahdᵃtũ, rising.
chahdᵃwũ, to rise.
chahdāī, an attack.
chahdāu or *chahdēl*, vain.
chahdā-chahdī, competition.
chahdāw or *chahdāwō*, ascent.
chahdāwᵃwũ, to cause to rise.
chahdiyātũ, superior.
chāh, tea.
chāhyᵃnā, love.
chāhwũ, to love.
chihdiyũ, irritable, but *chidiyũ*, a bead.
chīhd or *chīdh*, irritability.
chīhlō, a cart-rut.
chuhlᵃdī, a hearth.
chuhlā-sagᵃdī, a portable hearth.
chuhlō, *chūhl* or *chūhlō*, a fireplace.
chehn, ease, repose; a mark.
chēhnhō, craving.
chēhrᵃwũ, to erase.
chōht, pain caused by indigestion.
chōhtᵃwũ, to adhere.
chōhtādᵃwũ, to affix.
chōhtiyā, pinching frequently.
chōhtiyō-lādu, a kind of sweetmeat.
chōhtī, a pinch.
chōhdᵃwũ, to affix.
chhahlō, curdled milk.
chhāhj, a shelf, a thatch.
chhāhjᵃlī, a ceiling.
chhāhjᵃwũ, to thatch; to befit.
chhāhjiyũ, beating the breast in mourning.
chhāhjũ, a thatched outhouse.
chhāhr, ashes.
chhāhrᵃwũ, to compromise.
chhāhri, a film on liquid.
chhāhrũ, dust, rubbish.
chhēhd or *chhēhdᵃnī*, teasing.
chhēhdᵃwũ, to tease.
chhēhdā-chhēhdī, a knot tied at the time of performing a marriage ceremony.
chhēhdō, conclusion, end.
chhēhr or *chhēhrantō*, watery excrement.
chhēhrᵃwũ, to discharge watery excrement.
chhōh, a plastering with chunam.
chhōhd, dry crust of mucus.
chhōhlᵃwũ, to vomit milk (of a baby).
jāh or *jyāh*, where.
jāhrē or *jyāhrē*, when.
jāhhō, pomp.
jīhk, beating, dashing.
jehr or *jher*, poison.
jēhwũ, (such) as, like.
jēhwē, while.
tāhd, *tādh* or *tāhd*, coldness.
tāhdak or *tādhak*, coolness.
tāhdā, ironical scolding.
tāhdiyō-tāw, ague.
tāhdī, ashes.
tāhdī-śiyal, certain days in the month of Śrāwaṇ on which cold food is eaten.
tāhdũ, cold (*adj.*)
tāhdēkiyũ, a cooling medicine.
tēhch, pride.
tāhyᵃlũ, loquacity.
tehl, prying; a certain beggars' cry.
tehliyō, a beggar who employs *tehl*.
tōhyō, a person set in a field to scare birds.
tōhᵃwũ, to scare birds.
tauhkō or *taukō*, the cry of a bird.
thōhr, a certain coin.
thōhrī-lēwũ, to take by force.
dāhī-nō-ghōdō, the game of hide-and-seek.
dāhd, *dādh*, see *dāhd*.
dāhdī or *dādhī*, see *dāhdī*.
dāhdō or *dādhō*, see *dāhdō*.
dāh-pan or *dāhyā-pan*, wisdom, prudence.
dāhm, a brand, cautery.
dāhmᵃwũ, to brand, but *dāmᵃwũ*, to tie by the leg.
dāhmēl, branded.
dahyũ, wise, prudent.
duhō, dirt.
dēhmᶜchũ, a small stick of sugarcane.
dēhrō, a log tied to an animal's neck, but *dērō*, a tent.
dēhᵃlũ or *dēhlō*, see *dēhlũ*.
dōhd, see *dōhd*.
dōhdiyũ, see *dōhdiyũ*.
dōhdī, a kind of ornament.
dōhnī or *dōhnī*, a whey-pot.
dōhᵃwũ or *dōhlᵃwũ*, to shake (a liquid), but *dōlᵃwũ*, to shake and pick up what comes to the surface.
dōhlō, a thick filthy liquid.
tāh or *tyāh*, there.
tāhd, see *tāhd*.
tāhr-pachhī, after then, after that time.
tāhrē or *tyāhrē*, then.
tēhtālis, forty-three.

APPENDIX III—*contd.*

tẽẖtrīs, thirty-three.
tēẖnāī-jawũ, to be ripe.
tẽẖsēṯ, sixty-three.
tēẖwārē, then.
tēẖwũ, such.
tēẖwē, immediately, instantly.
tõẖtēr, seventy-three.
tōẖrī, anger, wrath.
thuẖēriyō, *thuẖwar* or *thōẖr*, a kind of Euphorbia.
daẖrō, a ditch.
dāẖḍ, *dāḍh*, or *ḍāẖḍ*, a molar tooth.
dāẖḍam, a pomegranate.
dāẖḍī, *dāḍhī*, or *ḍāẖḍī*, the beard.
dāẖḍō, *dāḍhō*, or *ḍāẖḍō*, a day.
dāẖyᵃkō or *dasᵃkō*, a group of ten, a decade.
dēẖrāsar, the room in which the family gods are kept.
dēẖrī, a small *dēẖrũ*.
dēẖrũ, a small temple.
dēẖlī, the upper story in front of a house.
dēẖlũ, *dēẖlō*, *ḍēẖlũ*, or *ḍēẖlō*, the gate of a street.
dôẖḍ, one and a half.
dôẖḍiyũ or *ḍôẖḍiyũ*, three pies, a pice.
dōẖnī or *dōhᵃnī*, a milk-pan.
dōẖbᵃḍũ, a kind of musical instrument.
dōẖyᵃlũ, difficult.
dōẖrō or *dōhᵃrō*, a couplet, a distich.
dōẖl, affliction.
namēẖrũ, pitiless.
naẖrāṇī or *naẖrēṇī*, an instrument for paring the nails.
naẖvēẖṇ, a kitchen.
navēẖlō, the skin close to the nail.
naẖsāṇũ, a wilderness, an abandoned place.
nāẖṇ, the menses.
nāẖṇũ, the ceremony of bathing the bridegroom, but *nāṇũ*, a coin.
nāẖtī-dhōtī, a woman arrived at full age.
naẖnam, inferiority.
naẖnũ or *nāẖnērũ*, small.
nāẖrᵃkhũ, the centre iron pipe of the nave of a wheel.
nāẖrũ, guinea-worm.
nāẖl, see *nyāẖl*.
nāẖwaṇ, bathing.
nāẖwũ, to bathe.
nāẖsᵃrī, a certain small measure of value, half a pie.
nāẖsᵃwũ, to run away.
nēẖ, the tube of a hubble-bubble.
nēẖchō, the snake of a huqqā.
neẖmī or *nehemī*, always.
nēẖrũ, a gutter.
naiẖyũ or *nahiyũ*, the skin close to the nail.
nōẖtarᵃwũ, to invite.
nōẖtariyō, the bearer of an invitation.
nōẖtᵃrũ, an invitation.
nôẖy or *nahôy*, may not be.
nôẖr, a scratch made by the nails.
nôẖrᵃtũ, the name of a certain festival.
nyāẖl or *nāẖl*, rich.
paẖnē or *pāẖ*, there, in that place.
paẖnō, the breadth of a cloth.
paẖnōtī, a certain evil conjunction of the planets.
paẖnōtũ, fortunate.
paẖrāṇē, against the will.
paẖrāṇō, *paẖrōṇō*, a goad.
paẖrē, dawn, daybreak.
paẖrēj or *parᵃhēj*, abstinence.
parōẖḍ, *parōḍh*, *parōẖḍiyũ*, or *parōḍhiyũ*, dawn, daybreak.
paẖrōṇō, a guest.
pāẖ, see *paẖnē*.
pāẖḍ, a mountain, but *pāḍ*, obligation.
pīẖḍī, rocky, mountainous.
pāẖḍō, a custom, but *pāḍō*, a he-buffalo.
pāẖṇ or *pāẖṇō*, a stone, a rock.
pāẖṇiyārũ, the place in a house where water-pots are kept.
pāẖnī, the heel.
pāẖnō, the flowing of milk into the udder.
pīẖḍ or *pīḍh*, a grinder (tooth), a paint for the teeth, but *pīḍ*, pain.
pīẖyal, besmearing the forehead of a woman with red ointment.
pīẖyō, the mucus of the eye.
pēẖḍī or *pēḍhī*, a generation.
pēẖḍu, the lower part of the belly.
pēẖraṇ, a kind of shirt.
pēẖrᵃṇũ, a garment.
pēẖrᵃwũ, to wear, put on, but *pērᵃwũ*, a piece of sugarcane.
pēẖrāwũ, to cause to put on.
peẖrēgīr, a sentinel.
pēẖrō, see *pōẖrō*.
peẖl, beginning.
pēẖl-wān, a wrestler.
peẖlā̃, at first.
peẖlũ or *pahelũ*, first, but *pēlũ*, that.
pōẖ, early morning.
põẖkiyũ or *põkhiyũ*, an ear of *juwārī*, fit to be parched.
põẖch, arrival, a receipt.
põẖchᵃwũ or *põẖtᵃwũ*, to arrive.
põẖchī, a wristlet.
põẖchēlũ, knowing, well-instructed.
põẖchō or *põẖchũ*, the wrist.
pōẖḍᵃwũ, to sleep.
pōẖṇiyũ, a three-fourths part.
põẖḍᵃwũ, to crush.
põẖḍō, crushed.
pōẖtũ, *pōẖtyũ*, arrived.
pōẖr, a period of three hours, but *pōr*, a city; *pôr*, next year.
pōẖras, delight.
pōẖrēgīr, a sentinel.
põẖrō, or *pēẖrō*, a watch, a guard.
pôẖḷāī, breadth.
pôẖḷiyũ, a broad rupee.
pôẖḷũ, broad.
prōẖt, a family priest.
phaẖrāḷ, a slight meal.
phaẖrē-kāḷ, a woolen partition.
phaẖrō, a certain measure of grain.
phaẖwārō or *phuẖwārō*, a fountain.
phaẖliyũ, a street.
baẖnēvī, a sister's husband.

APPENDIX III—*contd.*

baẖrō, pimples on the lips, but *barō*, pride.
baẖlaiyã-kẖēch^a*wã*, to write off an account.
baẖlī, baẖlai, coagulated milk, but *baḷi*, strong.
bã̄ẖy, the arm.
bã̄ẖy-dhar, bã̄ẖy-dharī, a guarantee.
bã̄ẖyũ, a wooden support placed in the shutters of a door.
bāẖnũ, a pretence, but *bānũ*, a lady.
bã̄ẖyũ, the treble end of a drum, to which iron paste is not applied.
bāẖr or *bahār*, spring; outside.
bāẖraniyō, a sifter of goldsmith's dust.
bāẖrwaṭiyō, an outlaw.
bāẖrwaṭũ, outlawry.
bāẖrwāsiyō, a sweeper.
bāẖr^a*wũ*, to sweep.
bāẖrũ, singing out of tune, but *bārũ*, a door.
bāẖraiyō, a rafter twelve cubits long; a sweeper; an outlaw.
bāẖl or *bahāl*, established, confirmed.
bāẖw^a*rũ*, bewildered.
bāẖw^a*lũ*, a doll, a statue.
bīẖkaṇũ, timid.
biẖyāmaṇũ, frightful.
bīẖdhũ, bīẖnũ, afraid.
biẖwũ or *bih*^{a}*wũ*, etc., to fear.
bēẖu, both.
bēẖkēlũ, uncontrollable in temper
bēẖtālã, the time of life at which a man has to use spectacles.
bēẖtālis, forty-two.
bēẖk^a*wũ*, to send forth fragrance; to be disobedient.
bēẖḍũ, two waterpots, one on the top of the other, carried on the head.
bēẖtar, better, good.
beẖn, beẖn^a*ḍī*, a sister.
beẖn-paṇã, sisterhood.
beẖn-paṇī, a female friend.
beẖnī, a confidante.
beẖr, beẖrũ, deaf.
bēẖrakh or *bēhērakh*, a flag.
bēẖr^a*khī*, a wristlet.
bēẖr^a*khō*, a rosary.
bēẖriyũ, a kind of bird.
beẖrũ, see *beẖr*.
bōẖn^a*wũ*, to be a purchaser, to give a handsel.
bōẖnī, a handsel.
bōẖt or *bahut*, much.
bōẖtēr, seventy-two.
bōẖyũ, a buoy.
bōẖḷũ, large, excessive.
maẖḍ^a*wũ* or *maḍh*^{a}*wũ*, to overlay, line.
maẖlāw^a*ḍã*, coaxing.
maẖlāw^a*wũ*, to beautify.
maẖlāwō, beautifying.
maẖs, much, many.
mã̄ẖy, māẖy, or *mã̄hi*, in.
māẖt, or *mahāt*, checkmate; a mahout; cf. *māẖwat*.
maẖmērũ, a present sent by parents to their daughter in the seventh month of her first pregnancy.
mãẖy, in, inside.
mãẖy^a*rũ* or *mahiyēr*, a married woman's mother's house.
mãẖyō-mãẖy, mutually.
mãẖrō, my.
māẖl or *mahāl*, a certain fiscal division of the country.
māẖl-karī, an officer in charge of a *mahāl*.
māẖl^a*wũ*, to strut, but *māl*^{a}*wũ*, a whey-pot.
māẖwat, māẖwadh, a mahout; cf. *māẖt*.
māẖwarō, or *mahāwarō*, practice, habit.
muẖrat or *muhūrta*, an instant.
mēẖ or *mēh*, a cloud.
mēẖjar, a memorial, representation (corruption of English 'measure').
mēẖṇũ, a taunt.
mēẖtar, a sweeper.
mēẖtā-jī or *mēẖtō*, a teacher.
meẖmān or *mehemān*, a guest.
mēẖl^a*wũ*, to send.
mēẖllō, mōẖllō, mhēllō, mhōllō, or *mōhōllō*, a street.
mōẖ, mō, the face, see *mōẖḍũ*.
mȭẖ-jāṇũ, mȭẖ-jōṇũ, the ceremony of first seeing the bride and bridegroom.
mōẖṭ, mōẖṭũ, mōẖṭērũ, large.
mōẖṭap, mōẖṭam, mōẖṭāpaṇ, mōẖṭāī, greatness.
mōẖṭī-bāī, a husband's sister.
mōẖṭē-thī, loudly.
mōẖḍ, a section among Brāhmans, Baniyās, etc., but *mōḍ*, a chaplet.
mōẖḍ^a*wũ*, a pile of cowdung-cakes or grass, but *mōḍ*^{a}*wũ*, to twist.
mōẖḍiyũ, the mouth of a thing.
mōẖḍũ or *mahōḍũ*, mouth, the face; but *mōḍũ*, delay.
mōẖḍē, by heart, by rote.
mōẖḍō or *mōẖy*^{a}*ḍō*, a net muzzle.
mōẖt, death.
mōẖtiyũ, the eaves of a house.
mōẖ-māgyũ, as much as is asked for, without haggling.
mōẖy^a*ḍō*, a net muzzle.
mōẖr, before; *mōẖr* (or *mōhar*), a blossom.
mōẖr^a*wũ*, to blossom.
mōẖrī, a small net muzzle.
mōẖrũ or *mōhōrũ*, a chessman, a piece or counter in a game.
mōẖrō, the mythical stone found in the head of a snake.
mōẖl or *mēhēl*, a palace, but *mōl*, a crop.
mōẖlã, pieces of old leather.
mōẖllō, see *mēẖllō*.
mōẖwaṇ, oil poured on dough.
mōẖwāsō, a disease of the mouth in cattle.
mōẖwāl^a*wũ*, to cry with the head covered.
mōẖwũ or *mōh*^{a}*wũ*, to bewitch.
mōẖsal, a summons.
mōẖsam, a season.
mōẖl, low prices, but *mōḷ*, nausea.
mōẖlāī, pertaining to a maternal grandfather's house.
mauẖḍō, the *mahuā* tree.
mauẖwar, mauẖvēr, or *mahuwar*, a snake-charmer's flute.
ragat-rōẖy^a*ḍō*, a certain medicinal plant.

APPENDIX III—*contd.*

rāḥ or *rāh*, a road.
rāḥḍ or *rāḍh*, a cry, a noise.
rāḥl (fem.), resin; (masc.), a dollar (corruption of English 'royal').
rihj^{e}wũ or *rijh^{e}wũ*, to be pleased.
rūḥj or *rūjh*, healing.
rēḥk^{e}lō, a kind of bullock-cart.
rēḥt, a water wheel.
rēḥṭ-māḷ, the line of vessels on a water-wheel.
rēḥṭiyō, a spinning wheel.
rēḥḍh^{a}wũ, a cart.
rēḥṇ or *rēḥn*, a kind of cement, but *reṇ*, night.
rēḥthāṇ, a residence.
rēḥṇī, manner of living, conduct.
rēḥwāsī, inhabiting.
rēḥwũ, *rahēwũ*, etc., to remain, dwell.
rēḥlī-nākh^{a}wũ, to rub away.
rõḥchō or *rōḥchō*, rustic, boorish.
rõḥḍhō, luncheon.
rōḥḍ, very thick.
rōḥṇ, a fierce quarrel.
rōḥy^{a}lī, an anchor.
lāḥṇ or *lāḥwō*, enjoyment of a pleasure, fruition.
lāḥi, a paste.
lāḥu-laśkar or *lāḥw-laśkar*, a complete army.
lāḥḍ, a person of a certain sect of Baniyās.
lāḥṇī, distribution of presents to members of a community, but *lāṇī*, reaping.
lāḥt, a kick.
lāḥy, a conflagration; medicine that is to be licked; a kind of silk cloth.
lāḥy^{a}rī or *lah^{a}rī*, boasting.
lāḥr, a line, a row.
lāḥrũ, a bramble.
lāḥrō, burning charcoal, see *lāḥḷō*.
lāḥw, see *lāḥwō*.
lāḥw^{a}ṇī, a ballad.
lāḥw-laśkar, an army.
lāḥwũ, to distribute presents to members of a community.
lāḥwō, *lāḥw*, or *lāḥṇ*, fruition.
lāhahr, delay.
lāḥḷō, burning charcoal, see *lāḥrō*.
luḥchhaṇiyũ, a towel.
luḥchh^{a}wũ or *luñchh^{a}wũ*, to wipe.
luḥṭ-phāṭ, plunder.
luḥṭ^{a}wũ, to plunder.
luḥṭāu, plundered property.
luḥṭārō, a plunderer.
luḥṭā-luḥṭ, robbery in several places.
luḥwār or *luhār*, a blacksmith.
lūḥṭ, booty.
leḥ or *lhe*, inclination, propensity.
lẽḥkāw^{a}wũ or *leḥkāw^{a}wũ*, to move the limbs.
lẽḥkō or *leḥkō*, a gesture.
lẽḥghāwũ, to limp.
lẽḥghī, small trouser.
lẽḥghō, trousers.
lẽḥchī, a kind of thin wheaten cake.
leḥṇ or *leḥṇũ*, dues, debts due.
lēḥmēḥl, taking and putting.
leḥr or *lahar*, a wave.
leḥriyā̃, wavy lines.
leḥriyũ, a kind of necklace.
leḥrī, fanciful.
leḥ-līn, intent upon.
leḥ-luḥṭ, overtaken by sleep.
leḥ-luś, hurry.
leḥwũ, to reflect, think, but *lēwũ*, to take.
laiḥyo, a scribe, a writer.
lōḥ or *lōḥḍũ*, iron.
lōḥī or *lōhi*, blood.
lōḥiyũ, *lōhiyũ*, or *lōḥyũ*, a frying pan.
lōḥḍī or *lōḍhī*, an iron pan.
lōḥḍũ or *lōh*, iron.
lōḥwũ, to wipe.
lauḥō, a buffoon.
waḥu, a daughter-in-law.
waḥu-ar, *waḥu-āru*, girls who are both daughters-in-law in the same house.
waḥu-war, a married couple.
waḥḍ-wāḥḍ or *waḍh-wāḍh*, a dispute.
waḥḍ-wāḥḍiyā̃, a certain quarrelsome kind of bird.
waḥḍ-wāḥḍiyũ, quarrelsome.
waḥḍ^{a}wũ or *waḍh^{a}wũ*, to quarrel.
waḥttũ or *wadh^{a}tũ*, increasing.
waḥr^{a}ḍũ, the shoot of a pulse-plant.
waḥr^{a}wũ, ugly, but *war^{a}wũ*, to marry; to be spent.
waḥrēṭhī, *waḥrōṭhī*, a certain caste-dinner.
waḥlōr^{a}wũ, to scrape.
waḥwāwũ, to be cheated.
wāḥḍ or *wāḍh*, the edge of a cutting instrument.
wāḥḍ-kuṭiyō, a man who wrangles in order to pay less than he owes.
wāḥḍ^{a}wũ or *wāḍh^{a}wũ*, to cut in two.
wāḥḍiyō, *whāḍiyō*, or *wāḍhiyō*, a desire.
wāḥḍī, a vessel for holding *ghī*, but *wāḍī*, a garden.
wāḥṇ, a ship, but *wāṇ*, speech.
wāḥṇũ or *whāṇũ*, the dawn.
wāḥr or *whār*, help, aid, but *wār*, a day.
wāḥl or *whāl*, love.
wāḥlam or *whālam*, a lover.
wāḥlũ or *whālũ*, dear, beloved.
wāḥlēsarī or *whālēsarī*, well-wishing.
wāḥlōḷ or *whālōḷ*, a kind of bean.
wāḥwũ, to persuade: to be dragged, but *wāwũ*, to blow.
viḥlā̃ or *vhīlā̃*, a kind of bird.
viḥlũ or *vhīlũ*, abashed, alone.
viḥwā, a marriage.
vēḥ, *veh*, or *vēdh*, a hole.
vẽḥch^{a}ṇī, distribution.
vẽḥch^{a}wũ, to distribute.
vẽḥt, the span.
vẽḥtiyũ, dwarfish, span-high.
vēḥḍ or *vēḍh*, a finger-ring.
vēḥḍ^{a}mī, a kind of sweetmeat.
vēḥḍō or *vēḍhō*, a mango-fruit plucker.

APPENDIX III—*concld.*

vēḥnuk-wāwū, to be the time of dawn.
vēḥtū or *vhētū*, flowing (of water).
vēḥpār, trade.
vēḥpārī, a trader.
vēḥm or *vhēm*, suspicion.
vēḥmī or *vhēmī*, suspicious.
vēḥr or *vhēr*, sawdust, but *ver*, enmity.
vēḥrᵃwū, or *vhērᵃwū*, to saw.
vēḥrō or *vhērō*, difference, but *vērō*, a tax.
vēḥl or *vhēl*, a bullock-cart, but *vēl*, a creeper.
vēḥlā, distress.
vēḥlū or *vhēlū*, quick.
vēḥwᵃdāwᵃwū, to spoil by over-indulgence.
vēḥwaṇ, *vēḥwāṇ*, or *vhēwāṇ*, a mother-in-law as related to her co-mother-in-law.
veḥwᵃrāmaṇ, the getting a thing cheap.
vēḥwᵃrāwū, to be cheated.
vēḥwā, marriage.
vēḥwāi, a father-in-law, as related to his co-father-in-law.
vēḥwār, intercourse.
vēḥwāriyō, a dealer.
vēḥwū or *vhēwū*, to flow; to bear, carry.
vaiḥ, a register, but *vai*, a trap.
vaiḥjᵃwū, to pass away.
vaiḥtᵃrū, forced labour.
vaiḥwat, business.
wōḥ, a flow of water.
wōḥn, a ditch full of stagnant water.
wōḥnū, without, deprived of.
wôḥrat, buying.
wôḥratiyō, a purchaser.
wôḥrᵃwū or *wōhārᵃwū*, to purchase.
wôḥrō, a trader, a *Bohra*.
śaḥre, taste, relish.
śāḥu or *sāḥu*, honest, cf. *sāḥu*.
śāḥjōg or *sāḥjōg*, (a bill) payable to the holder.
saḥī or *saḥiyar*, a female friend.
saḥu or *saü*, all.
saḥd or *saḍh*, the sail of a ship.
saḥd or *saḍh*, still, calm.
saḥḍᵃwū, to make a lattice frame with bamboo chips; but *saḍᵃwū*, to rot.
saḥḍiyō, a kind of large leaf-vein.
saḥḍḍō, see *saḥrᵃḍō*.
saḥraḍᵃwū, to fasten bamboos together.
samuḥrat, an auspicious time.
saḥrᵃḍō or *saḥḍḍō*, a chameleon.
saḥrᵃvē khātū, the Survey Department.
saḥrāṭ or *saḥrās*, a pleasant taste or smell.
saḥrū, palatable.
saḥraiyō, a perfume-seller.
saḥwāṇē āwᵃwū, to be in heat (of an animal).
saḥwār, dawn, but *sawār*, a rider.
saḥwārū, early, betimes.
saḥwāwū, to be pregnant (of an animal).
s̃āḥj, evening.
s̃āḥjī, a song sung in the evening.
s̃āḥḍ or *s̃āḍh*, a bull.
sāḥ or *sāḥu*, upright, honest, cf. *śāḥu*.
sāḥukār, a merchant.
sāḥukārī, mercantile dealing.
sāḥēlī, a female friend.
sāḥjan, a meeting of respectable people.
sāḥjanū, a caste meeting.
sāḥjōg, see *śāḥjōg*.
sḥāṭh, sixty.
sḥāṭhī, sixty years of age.
sāḥḍā, plus one half.
sāḥḍu, a wife's sister's husband.
sāḥnū, wise, discreet.
sāḥmāwālō, an opponent.
sāḥmāsāḥmī, face to face.
sāḥmū or *sāḥmē*, in front of.
sāḥwū, to catch, hold.
sīḥrī, sweetness.
sīḥrō, a kind of sweetmeat.
suḥnḍ or *sunḍh*, an elephant's trunk.
s̃ūḥwālī, a kind of dry cake.
s̃ūḥwālū, soft, smooth.
s̃ēḥ, a hundred.
s̃ēḥkᵃḍō, an aggregate of a hundred.
sēḥ, power of endurance.
seḥj, easily, a little.
sēḥlū or *sēhēlū*, easy, not difficult; but *sēlū*, a dress of honour.
seḥwū, to endure, bear.
sēḥwū, to be agreeable.
saiḥyar, a female companion, cf. *saḥī*.
saīḥyārū, co-operation.
sōḥj, conduct, character.
sôḥḍiyū, a veil.
sōḥyᵃlū, easy, not difficult.
sōḥr or *śōr*, noise.
sôḥrᵃwū, to scrape.
sōḥwū or *śōbhawū*, to be beautiful; *sōḥwū*, to sift.
sōḥlū, a garment worn at times of ceremonial cleanness.
sōḥlaiyō, a rafter sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

Appendix IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhāvabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujerat Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsiṅgh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhraṁśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *tã*, *jã*, should perhaps be written *taṁ*, *jaṁ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhraṁśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhraṁśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhraṁśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aï*, *aü*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	APABHRAṀŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	*dāṇa*	*dāna, Chaitta*	*dān.*
	dāṇu, Chettu	*dānũ, Chaittu.*	
Acc.	*dāṇa*	*dāna, Chaitta*	*dān.*
	dāṇu, Chettu	*dānũ, Chaittu.*	
		Also same as Dat.	Also same as Dat.
Instr.	*dāṇehĩ, dāṇẽ*	*dāniĩ, dānĩ*	*dānē.*
Dat.	*dāṇa-taṇẽ*, iv, 425, 343[1].	*dāna-naĩ*	*dān-nē.*
Abl.	*dāṇa-hu, -hiṁto, -suṁto, dāṇatto.*	*dāna-tau, -hũtau, -thau, -thakau.*	*dān-thō* (declined as adjective), *-thī-thakī.*
Gen.	*dāṇa-taṇau*	*dāna-taṇau*	*dān-taṇō.*
		dāna-nau	*dān-nō.*
		dāna-rahĩ, -rahaĩ	(cf. Mārwāṛī *dān-rō*).
	dāṇa-kehĩ (dative), iv, 425, 345.	*dāna-kihĩ*	cf. *dān-kērō.*
Loc.	*dāṇi*	*dāni*	*dānē.*
Obl. base	*dāṇaho, dāṇa*	*dāna*	*dān.*

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchaĩ*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr*(-*ō*). Cf., however, *je liṅga vibhakti vachana huĩ, te śatṛ pratyaya paraĩ āṇiĩ*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaraṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siũ vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *puṁliṅga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmũ sukha-nai kāraṇi hui*, virtue is for (*i.e.* leads to) happiness; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village.

[1] References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *taṇena*, but we are authorised to substitute *taṇẽ* for this by 343.

Accusative.—(a) *vītarāga vāñchhita dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaũ vachana haũ sā̃bhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala kheḍatau*, driving the plough (cf. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sā̃bhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *saṁsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ kheḍatau, halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmiĩ saṁsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇaĩ kījatau, sūtradhāriĩ*, by whom is it being made? by the architect (see below); *śishyiĩ paṭhītaũ haũ sā̃bhalaũ*, I listen to what is being read by the disciple; *e grantha sukhiĩ paṭhāyai*, this book can be read with pleasure; *śrāvakiĩ deva pūjiu*, the god is worshipped by the votary; *gopāliĩ gāe dohītīe*, while the cows are being milked by Gopāla; *chaitiĩ gāītai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisiĩ tarai, dharmĩ*, by what does one cross? by virtue; *sūtradhārĩ kījatau prasāda, loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sūchii*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kārani* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vṛiksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *eha-rahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kihĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇaũ dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chheḥi*, at the end of a word; *meghi varasatai mora nāchaĩ*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.

Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.

Singular.

	APABHRAṀŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	*tārau, soṇṇaũ*	*tārau, sonaũ*	*tārō, sōnũ.*
Acc.	*tārau, soṇṇaũ*	*tārau, sonaũ*	*tārō, sōnũ.*
		Also same as Dat.	Also same as Dat.
Instr.	*tāraehĩ, tārẽ*	*tāraĩ*	*tārē.*
Dat.	*tāraa-taṇẽ*	*tārā-naĩ*	*tārā-nē.*
Abl.	*tāraa-hu, -hiṁto, -suṁto, tāraatto.*	*tārā-tau, -hũtau, -thau, -thakau.*	*tārā-thō, -thī, -thakī.*
Gen.	*tāraa-taṇau*	*tārā-taṇau, tārā-nau, tārā-rahĩ, -rahaĩ.*	*tārā-taṇō, tārā-nō (tārā-rō).*
	tāraa-kehĩ (dative)	*tārā-kihĩ*	*tārā-kērō.*
Loc.	*tārai*	*tārai*	*tārē.*
Obl. base	*tāraaho, tāraa*	*tārā*	*tārā.*

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṁśa *tāraa* and *soṇṇaāĩ*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyaĩ*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā̃ nava vachanā̃*, the nine persons of the ātmanepada; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonaũ suhūgaũ vīkāi*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*); *jeha-rahaĩ kriyā hetupaṇaũ na huĩ*, the actions of which do not become causality.

Accusative.—*sūtradhārĩ kījataũ dẽharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī leī deī ityādi bolivaĩ*, by saying 'having done,' 'having taken,' 'having given,' etcetera.

Locative.—*ju karai lii dii paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

Other Nouns.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārani khapai,* a man of discrimination strives for final beatitude; *karasanī hala khedatau bīja vāvai,* the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādīu ũghai,* while the preceptor is telling the meaning, Pramādī (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārĩ kījatī vāvī loka dekhai,* a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naĩ parityāga sūchīi,* for what thing abandonment is indicated.

Genitive singular.—*guru-tanaũ vachana,* the word of the preceptor.

Genitive plural.— *e bihui-nai yogi,* in the sense of these two.

Locative singular.—*guri,* loc. of *guru,* see Nom. sing. above.

Locative plural.—*gopālīĩ gāe* (gen. sg. *gāi-nau*) *dohītīe chaittu aviu,* Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgali,* before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aũ*) ends in *ī*. Thus, *puvvilau,* first; *puvvilī kriyā,* the first verb. So *kījatau* (masc.), *kījatī* (fem.), *kījataũ* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaũ suhũgaũ* (nom. neut.), cheap gold; *varga-tanā trījā* (nom. masc. *trījau*) *akshara-rahĩ padānti,* (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *liṅga chhehilā* (oblique form) *śabda-tanaũ hui,* the gender (of a dvandva compound) is that of the last word; *gāe dohītīe,* while the cows are being milked (loc. plur. absolute).

The genitive in *tanau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-tanau* or *eha-nau,* of this; *anyādika-nau yogu,* the sense of 'other,' and the like; *je kartā-nau athavā karma-nau ādhāra huĩ, te adhikarana,* those things which are the receptacle of the subject or of the object are the *adhikarana; teha trījā akshara parai hakāra-rahĩ trījā-nau sagau chauthau hui,* after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha.*

Nom. sing. fem.—*kartā-nī apekshā hui,* there is a reference to subject.

Nom. sing. neut.—*chaitta-tanaũ dhanũ,* the wealth of Chaitra; *kauna-tanaũ dhanũ,* whose wealth? *guru-tanaũ vachana,* the word of the preceptor; *āpanā karma-naũ viśeshana,* a qualifier of its own object; *bhāva-nũ* (sic.) *viśeshanu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kāraṇi*, for whose sake; *vivekiu moksha-nai kāraṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kāraṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasaṇī-nai viśeshaṇi*, in the adjective qualifying the word *karasaṇī*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trījā akshara-rahĩ*, (in the place) of the third letter of a *varga; varga-taṇā pahilā akshara parai*, after the first letter of a varga.

Nom. plur.—*ātmanepada-taṇā̃ nava vachana*, the nine persons of the ātmanepada.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haũ*, I. So Ap.; Mod. Guj. *hũ*. No instance of the pronoun of the second person occurs. It was probably *tuhũ*, as in Apabhraṁśa. In Mod. Guj. it is *tũ*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māḥrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāḥrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *taḥmārō*), your.

'He,' 'that' is *su*, neut. *tã*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tẽ* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāĩ* (n.). Mod. Guj. has *tẽ* (-ō) (com. gen.). Examples of these pronouns are—

Guru-taṇaũ vachana haũ sā̃bhalaũ, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā; jã kījai tã karma*, that which is done is the object (of the sentence); *śishya śāstra paḍhī artha pūchhai; ju pūchhai su kartā, tihā̃ prathamā; kisũ pūchhai, artha; jã pūchhai, tã karma, tihā̃ dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti vachana huĩ, te śatṛ pratyaya paraĩ āṇīĩ*, the signs of gender, case, and number are put after the suffix *śatṛ*.

'This' is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiĩ paṭhāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahaĩ*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jã*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jaṁ*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīṇaĩ* or *jīṇũ* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihā̃ĩ*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai; jā̃ pūchhai; as given above under *su; jīṇā̃ karī karai lii dii ityādi yuktiĩ jihā̃ĩ kahā̃ĩ, anai jīṇā̃ karī kartā kriyā sādhai, tā̃ karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action'; *jīṇa ĩ mūlagā̃ kartā kriyā suchīyaĩ*, by which the original subject and action are indicated. The dative sing. is *jeha-naĩ* or *jeha-nai kāraṇi;* the abl. *jeha-tau, -hũtau, -thau, -thakau; jeha-siũ ityādi bolivai sahādi yogi tritīyā hui*, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahaĩ*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je liṅga vibhakti vachana huĩ* as given under *su*.

The interrogative pronoun for masc. and fem. is *kauṇa* or *kuṇa*. Its instrumental singular is *kīṇaĩ* or *kaṇaĩ*, its abl. *kauṇa-tau*, its gen. *kiha-taṇau*, and its obl. base *kauṇa* or *kīṇā̃*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kauṇa tarai, who passes over? *chandra ūgai; kuṇa ūgai, chandra*, the moon rises. Who rises? The moon; *kīṇaĩ kījatau*, by whom is (the palace) being made? *gāe kaṇaĩ dohītīe*, while the cows are being milked by whom? *vriksha-tau pāna paḍai; kauṇa-tau paḍai*, the leaf falls from the tree. From what does it fall? *kīnā̃-siũ*, with whom?

The neuter interrogative pronoun is *kisaũ, kisũ*, or *kisiu;* instr. *kisiĩ;* dat. *kisā-nai kāraṇi* or *kauṇa-nai kā°;* abl. *kauṇa-tau;* gen. *kauṇa-taṇau;* loc. *kisai;* loc. plur. fem. (see examples below) *kisīe*. The forms with *kauṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kiṁ*, instr. *kiṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śũ*. Examples of this pronoun are—

Kisũ pūchhai, what does he ask? *kisũ kheḍatau, halu*, what does he drive? the plough; *kisaũ dekhai, prasāda*, what is he looking at? the palace; *guri arthu kahatai, kisiu kahatai*, while the preceptor is telling the meaning. What is he telling? *kisiĩ tarai, dharmĩ*, by what does he cross? by virtue; *kauṇa-nai kāraṇi, moksha-naĩ*, for the sake of what? for beatitude; *kisā-nai kāraṇi dharmu hui, sukha-naĩ*, for what (*i.e.* tending to what) is virtue? for happiness; *kauṇa-tau paḍai, vriksha-tau*, from what does it fall? from the tree; *kisai hũtai, gāītai*, while what is going on? while singing is going on (loc. abs.); *gopāliĩ gāe dohītīe chaittu aviu; kisai hũtai, gāe; gāe kisīe, dohītīe*, while the cows were being milked by Gopāla, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇī* (fem. of *-ṇau*) *kriyā*, its own action; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of 'our' including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhāvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sā̃bhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aĩ*, or, after a vowel, *ĩ*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

āvai, he comes. *dekhai*, he sees.
ū̃ghai, she is drowsy. *nāchai*, he dances.
ūgai, (the moon) rises. *paḍai*, it falls.
karai, he does. *paḍhai*, he reads.
khapai, he strives. *pūchhai*, he asks.
chhai, it is. *prāmai*, he obtains.
jāṇai, he knows. *vasai*, he dwells.
tarai, he passes over. *vāvai*, he sows.
sakai, he can.

(b) *Vocalic roots.*

hui, he becomes. *lii*, he takes.
dii, he gives.

The following are examples of the third person plural: *nāchaĩ*, they dance; *huĩ*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj.:—

Apabhraṁśa.	Old Gujarātī.	Modern Gujarātī.	English.
nachchaũ.	*nāchaũ.*	*nāchũ.*	I dance.
nachchai.	*nāchai.*	*nāchē.*	he dances.
nachchahĩ.	*nāchaĩ.*	*nāchē.*	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchīsaũ*, corresponding to the Mod. Guj. *nāchīś* and the Ap. *nachchissaũ*. The noun of agency in *-aṇahāra* can be used as an immediate future, as in *haũ kāli amukaũ karaṇahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hũta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *īy* to consonantal roots, and *īj* to vocalic ones. With the terminations *ai* and *aĩ* of the third person, *īyai* can become *īi*, and *īyaĩ īĩ*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *īa*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

uchchariyai, it is pronounced. *bolīyai*, it is said.
kahīyai, it is said. *sūchīyai*, it is indicated.
kahīi, it is said. *sūchīi*, it is indicated.
tarīi, it is passed over. *āṇīi*, they are brought.
paṭhīi (not *paḍhīi*), it is read. *sūchīyaĩ*, they are indicated.

(b) *Vocalic roots.*

dījai, it is given. *lījai*, it is taken.
kījai, it is done.

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

paṭhāyai (not *paḍhāyai*), it can be read. *bolāyai*, it can be said, it is called.
vīkāi, it can be sold.
kahāĩ, they can be said.

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nũ* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatũ* or *karataũ*, doing. So in the passive, *kījatau*, *-tī*, *-taũ*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

karatau, doing. *paṭhatau*, reading.
kahatau, saying. Loc. abs. *kahatai*. *letau*, taking.
varasatau, raining. Loc. abs. *varasatai*.
kheḍatau, driving (a plough). *hutau* or *hũtau*, becoming. Loc. abs. *hutai* or *hũtai*.
ghaṭatau, happening.

(b) *Passive.*

kījatau, being done. *paṭhītau*, being read.
gāītau, being sung. Loc. abs. *gāītai*. *lījatau*, being taken.
dohītau, being milked. Loc. plur. fem. abs. *dohītīe*.

Examples of the use of these participles are—

Meghi varasatai mora nāchaĩ, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ũghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopāliĩ gāe dohītīe chaittu aviu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haũ sãbhalaũ*, I listen to the disciple reading the holy book; *śishyiĩ śāstra paṭhītaũ haũ sãbhalaũ*, I listen to the holy book being read by the disciple; *chaittiĩ gāītai maittu nāchai*, Maitra dances while it is being sung (impersonal) by Chaitra, *i.e.* while Chaitra sings.

Past Participle passive.—This usually ends in *iu*, as in Ap. The examples found are *aviu*, come; *giu*, went; *pūjiũ* (neut.), worshipped; *ūṭhiu*, risen; *jāgiu*, awakened.

The Śanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau.* No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *paḍhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jāṇai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā, levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār, lēnār.*

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with. *āgali*, before.
mãhi, in. *pāchhali*, behind.
parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

īhã or *ihã*, here; *tihã*, there; *jihã*, where; *kihã*, where?

havaḍã, now; *tavārai*, then; *kavārai*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau, jetalau, keṭalau.*

etalā (plural), this many; *tetalā, jetalā, ketalā.*

evaḍau, this big; *tevaḍau, jevaḍau, kevaḍau.*

athau, facing in this direction; *tethau, jethau, kethau.*

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.
ajī, even to-day, still, yet.
anai-kãī, what else?
anareu (? *aneriu*), adj., like another, of another kind.
anerai dīsi, on another day (both words in loc.).
anerā-tanau, belonging to another.
ahuṇa, during the present year.
ahuṇoka, belonging to the present year.
āgilu, adj., before, in front.
āju, to-day.

ājūṇu, of to-day, modern.
āvatai kāli, to-morrow (both words in loc.).
ihā̃- taṇau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kā̃i, somewhat (*kimapi*).
kāli, to-morrow, yesterday. Cf. *gii-kāli*, *āvatai-kāli*.
kālūṇa, of yesterday or to-morrow.
kuji-kā̃i, who knows what, something or other.
kehāgamā-taṇau, adj., belonging to where ?
gamā, in *kehāgamā*, *chihugamā*, *jimaṇāgamā*, and *ḍāvāgamā*, qq. v.
gāma-taṇau, of or belonging to a village, rustic.
gii-kāli, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one=Ap. *ji* (Hch. iv, 420).
jā̃, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagaī (? also *jaī-la°*), from what time forth.
jimaṇāgamā, on the right hand.
ḍāvāgamā, on the left hand.
tā̃, (1) dem. pron. neut. (*tat*) ; (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagaī, from that time forth.
tau, see *tai*.
tau-kisiũ, what then ? of what use is it (*tataḥ kim*) ?
trihu, the three.
trījau, third.
dīsi, on a day, in *anerai dīsi*, q. v.
navā̃, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pā̃chamau, fifth.

pāchhilu, adj., behind.
pāshai, postposition, without, except.
pāshali, adv., on all sides.
pūrvilu or *puvvilau*, old, antique, former.
bāhiralau, adj., external.
bāhiri, adv., outside.
bihu or *bihui*, both.
bi-rūpa, doubled.
be or *bi*, two.
mauḍau, slow.
māhilu, adj., in the middle.
vahilau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hū̃, yes.
heṭhau, adj., facing downwards.
heṭhi, below.
heṭhilu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સંપતનો પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુંજી વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સઘળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત ઉડાવી નાખી. અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટો દુકાળ પડયો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ભુંડોને ચારવા સારૂ તેને મોકલ્યો. અને જે શિંગો ભુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના કેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો ભૂખે વિનાશ પામુંછું. હું ઉઠીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી, મને તારા મજુરોમાંના એકના જેવો ગણ. અને તે ઉઠીને પોતાના બાપની પાસે ગયો, ને તે હજી ઘણો વેગળો હતો ત્યારે તેના બાપે તેને દીઠો, ને તેને કરૂણા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીંટી ઘાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડયો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ઘરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે ચાકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાવ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી ચાકરી કરૂંછું, ને તારી આજ્ઞા મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તેં મને બોકડિયું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણોની સાથે તારી સંપત ખાઈ નાખી, તેના આવતાંજ તેં તેને સારૂ પાળેલા વાછરડાને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારૂં સઘળું તારૂં છે. આપણે તો ખુશી થવું તથા હર્ખ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડયો છે.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk manāṇs^{a}nē be dīk^{a}rā hatā. Anē tēō-mā̃-nā nānāē
A to-man two sons were. And them-in-of by-the-younger

bāp^{a}nē kahyũ kē, 'bāp, sampat^{a}nō pahõch^{a}tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share

manē āp,' nē tēṇē tēōnē puñjī wahẽchī āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.

Anē thōḍā dahāḍā pachhī nānō dīk^{a}rō sagh^{a}ḷũ ēk^{a}ṭhũ
And a-few days after the-younger son everything together

karīnē vēg^{a}ḷā dēś-mā̃ gayō, nē tyā̃ raṅg-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own

sampat uḍāvī-nākhī. Anē tēṇē badhũ khar^{a}chī-nākhyũ,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,

tyār pachhī tē dēś-mā̃ mōṭō dukāḷ paḍyō, nē tēṇē taṅgī
then after that country-in a-heavy famine fell, and to-him distress

paḍ^{a}wā lāgī. Anē tē jaīnē tē dēśnā wat^{a}nīō-mā̃-nā
to-fall began. And he having-gone that of-country inhabitants-in-of

ēk^{a}nē tyā̃ rahyō, nē tēṇē pōtānā khētar-mā̃ bhuṇḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-swine

chār^{a}wā sāru tēṇē mōkalyō. Anē jē śiṅgō bhuṇḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine

khātā̃-hatā̃ tē-mā̃-thī pōtānũ pēṭ bhar^{a}wānē tēnī ichchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and

kōīē tēṇē āpyũ nahī̃. Anē tē sāw^{a}chīt thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then

tēṇē kahyũ kē, 'mārā bāp^{a}nā kēṭ^{a}lā majūrōnē pushkaḷ
by-him it-was-said that, 'my of-father how-many to-hired-servants copious

rōṭ^{a}lā chhe, paṇ hũ tô bhūkhē vināś pāmũ-chhũ.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.

Hũ uṭhīnē mārā bāp^{a}nī pāsē jaīś, nē tēnē kahīś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say

kē, "bāp, mẽ ākāś sāmā tathā tārī agaḷ pāp kīdhũ-chhe.
that, "father, by-me heaven against also of-thee before sin done-is.

Anē havē tārō dīk^{a}rō kahēwāwā hũ yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy

majūrō-mā̃-nā ēk^{a}nā jēwō gaṇ." ' Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." ' And he having-arisen his-own

bāp^{a}nī pāsē gayō, nē tē hajī ghaṇō vēg^{a}ḷō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then

tēnā bāpē tēnē dīṭhō, nē tēnē karuṇā āvī, nē tē
his by-father (as-) for-him he-was-seen, and to-him pity came, and he

dōḍīnē tēnī kōṭē waḷ^{a}gyō, nē tēnē chumban kīdhũ.
having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dīk^{a}rāē tēnē kahyũ kē, 'bāp, mẽ ākāś sāmā
And by-the-son to-him it-was-said that, 'father, by-me heaven against

tathā tārī āgaḷ pāp kīdhũ-chhe, nē havē tārō dīk^{a}rō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called

hũ yōgya nathī.' Paṇ bāpē pōtānā dās^{a}nē kahyũ
I worthy am-not.' But by-the-father his-own to-servants it-was-said

kē, 'uttam wastra laī-āwō, nē ēnē pahērāwō; nē
that, 'excellent garment having-taken-come, and to-this-one clothe; and

ēnē hāthē vīṭī ghālō, nē pag-mā̃ jōḍā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;

anē pāḷēlā wāchhar^{a}ḍānē lāvīnē kāpō, nē āp^{a}ṇē khāīnē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten

ānand kariē. Kem-kē ā mārō dīk^{a}rō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and

pāchhō jīw^{a}tō thayō-chhe; nē khōwāēlō hatō, nē jaḍyō-chhe.' Nē
afterwards living become-is; and lost was, and got-is.' And

tēō ānand kar^{a}wā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dīk^{a}rō khētar-mā̃ hatō. Nē tē āw^{a}tā̃
And of-him the-great son the-field-in was. And he in-coming

ghar^{a}nī pāsē pahõchyō. Tyarē tēṇē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing

sā̃bhaḷyā. Anē tēṇē chāk^{a}rō-mā̃-nā ēk^{a}nē bōlāvīnē puchhyũ
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

kē, 'ā śũ chhe?' Nē tēṇē tēnē kahyũ kē, 'tārō
that, 'this what is?' And by-him to-him it-was-said that, 'thy

bhāī āvyō-chhe, nē tārā bāpē pāḷēlā wāchhar^{a}ḍānē
brother come-is, and thy by-father the-fatted (as-) for-the-calf

kapāvyō, kem-kē tē tēnē sahī-salāmat pāchhō maḷyō-chhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē mā̃hē āw^{a}wānī tēnī khuśī nahôtī.
But he in-anger became, and inside of-going of-him pleasure not-was.

Māṭē tēnā bāpē bahār āvīnē tēnē
Therefore his by-father outside having-come (as-) for-him

sam^{a}jāvyō. Paṇ tēṇē uttar āp^{a}tā̃ bāp^{a}nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father

kahyũ kē, 'jō, āṭ^{a}lā̃ waras hũ tārī chāk^{a}rī karũ-chhũ, nē
it-was-said that, 'see, so-many years I thy service doing-am, and

tārī ājñā mē̃ kadī ullaṅghī nathī; tô-paṇ mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends

sāthē khuśī kar^{a}wānē, tē̃ manē bōk^{a}ḍiyũ paṇ kadī
in-company rejoicing for-making, by-thee to-me a-kid even ever

nahôtũ-āpyũ. Paṇ ā tārō dīk^{a}rō, jēṇē kas^{a}bēṇōnī sāthē tārī
not-was-given. But this thy son, by-whom of-harlots in-company thy

sampat khāī-nākhī, tēnā āw^{a}tā̃-j tē̃ tēnē sāru
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for

pāḷēlā wāchhar^{a}ḍānē kapāvyō.' Anē tēṇē **kahyũ** kē,
the-fatted (as-) for-the-calf it-was-slaughtered.' And by-him it-was-said that,

'dīk^{a}rā, tũ mārī sāthē nitya chhe, nē mārũ sagh^{a}ḷũ tārũ
'son, thou of-me in-company always art, and mine everything thine

chhe. Āp^{a}ṇē tô khuśī thawũ tathā harkh kar^{a}wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make

jōitō-hatō, kem-kē ā tārō bhāī muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards

jīw^{a}tō thayō-chhe; nē khōwāēlō hatō, nē jaḍyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Siṅgh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edaljī's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SIṄGH MĒTĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રાજા રામની સતી સીતા પઢાવે ॥
પાસે બંધાવી પાંજરૂં, મુખે રામ જપાવે ॥
પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
તેનું ઘડાવું પોપટ પાંજરૂં, હીરા રતને જડાવું ॥
પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
પાંખ પીળી ને પગ પાંડુરા, કોટે કંઠલો કાળો ॥
નરસાઈના સ્વામીને ભજો રાગ તાણી રૂપાલો ॥

TRANSLATION.

Recite, O Parrot, may Sītā, the chaste (wife) of King Rāma, teach you.
Beside you having built a cage, may she cause you to mutter the name of Rām with your mouth.
Parrot, for you I cause green bamboos to be cut;
Of them, O parrot, I am getting a cage made; I am causing it to be studded with diamonds and jewels.
Parrot, for you what kinds of food shall I cause to be cooked?
Having made sugared powder of wheat, I shall pour (*ghī*) over (it);
Your wing is yellow; and your foot is white; on your neck is a ring of black.
Worship the lord of Nar-Sāi (Nar-Siṅgh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજવાળો પખવાડો આવ્યો. વજેદશમનો દહાડો આવ્યો. સાતે ભાઈરોની વહુરોએ વરત માંડ્યાં. બહેન કહે, ભાભી, ભાભી, મને કો'તો હુ કરૂં. ભાભી બોલ્યાં, તમથી થશે નહિ. બહેને કીધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂરૂં કરીને ઉજવ્યું. ઘણે દહાડે ગોરમા રીઝયાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. ભાભી બાભી જોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને ફુલને સાટે સોનાનું ફુલ આપ્યું, પાણી સાટે દૂધ આલ્યું, ખાવા સાટે અમરત આલ્યાં. તમે વીરબાઈને દુખ પમાડયાં. વીરબાઈએ તો દુખની મારી ફુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કર્યું તે ખરા ભાવથી કર્યું. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લીંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશે, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો

[No. 3.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

(District Ahmedabad).

TRANSLITERATION AND TRANSLATION.

Ēk hatō[1] rājā. Tēnē sāt-tô[2] dīk^{a}rā. Sātē[3] upar
One was king. To-him seven-verily sons. The-seven above

Vīr-bāī bahen hatī. Āsō mās āvyō. Aj^{a}wāḷō pakh^{a}wāḍō[4] āvyō.
Vīr-bāī sister was. Āśvin month came. Bright fortnight came.

Wajē-daśam^{a}nō[5] dahāḍō āvyō. Sātē bhāīrōnī[6] wahurōē
Of-the-Vijaya-daśamī day came. The-seven of-brothers by-sisters-in-law

warat m͠āḍy͠ā. Bahen kahē, 'bhābhī, bhābhī, manē
vows were-begun. The-sister says, 'sisters-in-law, sisters-in-law, to-me

kō'tô[7] hũ karũ.' Bābhī bōly͠ā,[9] 'tam-thī thaśē
(if)-you-say,-then I may-do.' The-sisters-in-law said, 'you-by it-will-become

nahi.' Bahenē kīdhũ,[8] 'thaśē, tôē kariś; nahi
not.' By-the-sister it-was-said, 'it-will-become, even-then I-will-do; not

thāy, tôē kariś.' Vīr-bāī tô warat laīnē
(if)-it-become, even-then I-will-do.' Vīr-bāī then the-vow having-taken

sūt͠ā.[9] Dōhēlī rītē pūrũ karīnē ujavyũ. Ghaṇē
slept. Painful in-manner the-whole having-done was-finished. In-many

dahāḍē Gōr-mā rījhy͠ā, anē Vīr-bāīnē tô līlā-lahēr
in-days Gaurī-mother was-pleased, and to-Vīr-bāī on-the-one-hand happiness

thaī-gaī. Bhābhī-bābhī jōī rahy͠ā. Gōr-mā
having-become-went. The-sisters-in-law-etc. having-seen remained. Gaurī-mother

upar l͠āghaṇ karī. Gōr-māē sap^{a}n͠ā[10] dīdh͠ā, 'ām
upon fasting was-done. By-Gaurī-mother dreams were-given, 'in-this-manner

karaj nahi sarē. Vīr-bāīnī vēḷā vichārō. Tēnī pērē
object not may-be-accomplished. Vīr-bāī's time consider. Her in-manner

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Notes.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhmaṇ caste.

[1] The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

[2] The word *tô* is a common expletive used after numerals.

[3] The *ē* at the end of *sātē* gives definiteness. *The* seven.

[4] *Pakh^{a}wāḍō* is here colloquially used in the masculine. The usual form is *pakh^{a}wāḍiyũ*, neuter.

[5] *Wajē* is a colloquial form of *vijaya*.

[6] *Rō*, *ḍō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

[7] *Kō'tô* is a colloquial contraction of *kahō, tô*.

[8] *Kīdhũ*, done, is quite commonly employed in the sense of *kahyũ*, said.

[9] The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

[10] *Sap^{a}n͠ā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul^{a}nē sāṭē sōnānũ phul āpyũ; pāṇī
vows make. By-you to-me of-flower for of-gold flower was-given; water

sāṭē dūdh ālyũ; khāwā sāṭē am^{a}rat ālyũ. Tamē
for milk was-presented; eating for nectar was-presented. By-you

Vīr-bāīnē dukh pamāḍyā̃. Vīr-bāīē tô dukh^{a}nī
to-Vīr-bāī pain was-caused-to-reach. By-Vīr-bāī on-the-other-hand of-pain

mārī phul^{a}nē sāṭē jaḷ chaḍhāvyā̃; khāwā sāṭē jaḷ
the-struck-one of-flower for water was-offered; food for water

chaḍhāvyā̃; anē ēvī rītē jē karyũ, tē kharā bhāw-thī
was-offered; and such by-manner what was-done, that true feeling-from

karyũ. Vīr-bāīnũ pāṇī tē tamārā am^{a}rat-thī paṇ mẽ ad^{a}kũ
was-done. Vīr-bāī's water that your nectar-than even by-me more

gaṇyũ. Sōnē-thī tô amē lĩpīē-chhīē, nē am^{a}rat-thī amē
was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we

mā̃jīē-chhīē. Amē tô bhāw^{a}nā bhūkhyā̃ chhīē. Vīr-bāī
scouring-are. We on-the-other-hand of-affection hungry are Vīr-bāī

jēwũ kar^{a}śē, tēnē Vīr-bāī jēwũ thaśē. Tamē kar^{a}śō, tēwũ
as he-will-do, to-him Vīr-bāī as it-will-become. You will-do, so

pām^{a}sō.'
will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Vīrbāī. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Vīrbāī, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Vīrbāī was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Vīrbāī performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Vīrbāī to immense trouble. As for Vīrbāī, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Vīrbāī as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Vīrbāī did will get what Vīrbāī has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT. (DISTRICT BROACH).

મલારરાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મલારરાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મલારરાવ કેદી બન્યોરે. ટેક.
સંવત ઓગણીસેં એકત્રીસ, પોસ માસ ગુરૂવાર ;
સુકલ પક્ષની સાતમે, જોને ઝાલ્યો ઝટ અસવાર.

મલારરાવ० ૧

મલવા આવ્યા મહીપતી, બેશી શુંદર વેહેલ ;
પકડયો તેને એક પલકમાં, ત્યારે પામ્યો જવા નવ ઘેર.

મલારરાવ० ૨

કીધો કાંપમાં કેદ ને, જપત કર્યું ઘરબાર ;
પાપ મુકે નહી કોઈને, એ તો કોણ કરે વેહેવાર.

મલારરાવ० ૩

દુવાઈ ફરી અંગ્રેજની, થરથર ધ્રૂજે લોક ;
થશે હવે શું રાયનું, સઉ પામ્યા અતીશે શોક.

મલારરાવ० ૪

રાણી બે રૂદન કરે, સુના કમાબાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમારૂં મોત.

મલારરાવ० ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ.

મલારરાવ० ૬

કહે મલારરાવ વાંક શો, કીધો મુજને કેદ ;
કર જોડી કહે કરગરી, મને ખોલી બતાવોની ભેદ.

મલારરાવ० ૭

સર લુઈસ પેલી કહે, કીધો રાય તમે કેર ;
સરબતમાં ઘોલી કરી, તમે પાયું કરનલને જેહેર.

મલારરાવ० ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મલારરાવ૦ ૯

મલારરાવ વિસ્મય થઈ, બોલીઓ દીન વચન ;
નથી ખબર એ મુજને, મારૂં બહુરે બળે છે મન.

મલારરાવ૦ ૧૦

સર લુઈસ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહી કરશો ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મલારરાવ૦ ૧૧

ભરૂચમાં બન્યો સહી, આ ગરબો રસાલ ;
ઓચીંતો તે લઈ ગયા, જોને મદ્રાસમાં ભુપાળ.

મલારરાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY. WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT. (DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW^{A}NŌ GAR^{A}BŌ.

OF-MALĀR-RĀW SONG.

Kēdī banyō-rē bhupāḷ, Malār-Rāw kēdī banyō-rē.

A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.

Lāgī pakaḍ^{a}tā̃ na wār, Malār-Rāw kēdī banyō-rē.

There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

॥ Ṭēk ॥

॥ *Refrain* ॥

Saṁvat ōgaṇīsē̃-ēkatrīs, Pōs mās gurū-wār;

Samvat nineteen-hundred-thirty-one, Pōs month Thursday;

Sukal paksh^{a}nī sāt^{a}mē jōnē jhālyō jhaṭ as^{a}wār.

Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. ॥ 1 ॥

Malār-Rāw, etc. ॥ *1* ॥

Mal^{a}wā (*for* maḷ^{a}wā) āvyā mahīpatī, beśī śundar (*for* sundar) vēhēl;

To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;

Pak^{a}ḍyō tēnē ēk palak-mā̃, tyārē pāmyō jawā naw gher.

He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw ॥ 2 ॥

Malār-Rāw ॥ *2* ॥

Kīdhō kāmp-mā̃ ēd nē japat karyū̃ ghar-bār;

He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;

Pāp mukē nahī kōīnē, ē tō kôṇ karē vēhēwār?

Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥

Malār-Rāw ॥ *3* ॥

Duwāī pharī Aṅgrēj^{a}nī, thar-thar dhrūjē lōk;

A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thaśē havē śū rāy^{a}nū, saü pāmyā[1] atiśē śōk.

Will-become now what of-the-king, all got excessive grief.

Malār-Rāw ॥ 4 ॥

Malār-Rāw ॥ *4* ॥

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[1] *Pām^{a}wū̃*, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāī sōt;
Queens two weeping make, Sunā-(bāī) Kamā-bāī with;
Karē prārthanā Īśᵃnī, 'havē āpō hamārũ mōt.'
They-make a-prayer of-God, 'now give our death.'
Malār-Rāw ‖ 5 ‖
Malār-Rāw ‖ 5 ‖

Āvyā vipra dēś par-dēśᵃnā, beṭhā karē bahu
There-came Brāhmans (of-)the-country of-other-countries, seated make much
jap;
incantation;
Dhyān dharē Jugadīśᵃnũ, jāṇē kālē chhutī (*for* chhuṭī) jaśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
nṛip.
the-king.
Malār-Rāw ‖ 6 ‖
Malār-Rāw ‖ 6 ‖

Kahē Malār-Rāw 'wā̃k śō kīdhō mujᵃnē kēd;'
Says Malār-Rāw 'fault what was-made to-me a-captive;'
Kar jōḍī kahē karagarī, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
batāwōnī bhēd.'
do-show the-mystery.'
Malār-Rāw ‖ 7 ‖
Malār-Rāw ‖ 7 ‖

Sar Luis Pēlī kahē, 'kīdhō rāy tamē kēr;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act;
Sarᵃbat-mā̃ ghōlī-karī, tamē pāyũ karᵃnalᵃnē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.
Malār-Rāw ‖ 8 ‖
Malār-Rāw ‖ 8 ‖

Karᵃnal Phēr rāṇī-taṇō Rēsīḍent Sarᵃdār;
Colonel Phayre the-Queen-of the-Resident General;
Tēnē haṇᵃwā kārᵃṇē, tamē lēś karī nahī wār.'
Him to-kill for, by-you a-little was-made not delay.'
Malār-Rāw ‖ 9 ‖
Malār-Rāw ‖ 9 ‖

Malār-Rāw vismay-thaī bōlīō (*for* bōlyō) dīn vachan;
Malār-Rāw being-astonished spoke humble words;
'Nathī khabar ē mujᵃnē, mārũ bahu-rē baḷē-chhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'
Malār-Rāw ‖ 10 ‖
Malār-Rāw ‖ 10 ‖

Sar Luis Pēlī kahē, 'nyāy thaśē pavitra;
Sir Lewis Pelly says, 'justice there-will-be pure;

Nahī kar^{a}śō chintā kadī, tamē dhīraj rākhō mitra.
Do-not make anxiety ever, you patience keep O-friend.

Malār-Rāw ‖ 11 ‖
Malār-Rāw ‖ 11 ‖

Bharuch-mā̃ banyō sahī, ā gar^{a}bō rasāl;
Broach-in was-composed indeed, this song interesting;

Ō-chī̃tō tē laī-gayā; jōnē Madrās-mā̃ bhupāḷ.
Unexpectedly they carried-off; see Madras-in the-protector-of-the-earth.

Malār-Rāw ‖ 12 ‖
Malār-Rāw ‖ 12 ‖

FREE TRANSLATION OF THE FOREGOING.

THE SONG[1] OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

(1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.

(2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.

(3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?

(4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.

(5) His two queens, Sunā-bāī and Kamā-bāī, weep and pray to God to end their lives.

(6) Brāhmaṇs came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.

(7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.

(8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'

(9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'

(10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'

(11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'

(12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

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[1] A *gar^{a}bō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmaṇs have always formed an important part of the Gujarat community. The literary form of the Apabhraṁśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṁśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT. (BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । अने ते-माँ-ना न्हानाए पोताना बापने कह्युं के बापा तमारी माल मिलकत-माँ-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-माँ वेहेंची आपी । बहु दिवस थयाँ नही एटला-माँ तो न्हाना छोकराए सघळी पूँजी एकठी करीने दूर देश तरफ प्रयाण कर्युं ने पोतानुँ सर्वस्व उन्मत्तायी-थी उडावी नाख्युँ । तेनी पासे काँईँ शेष रह्युं नही अने ते वखते ते देश-माँ मोटो दुष्काळ पड्यो ने ते मोटी आपत्ती-माँ आव्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-माँ रह्यो । तेणे तेने पोताना खेतर-माँ डुक्कर चरावबा मोकल्यो । अने डुक्कर जे छालाँ खाताँ हताँ तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्याँ नही ॥

[No. 5.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT. (BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk mānas^{a}nē be chhōk^{a}rā hatā. Anē tē-mā̃-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger

pōtānā bāp^{a}nē kahyũ kē, 'bāpā, tamārī māl-mil^{a}kat-mā̃-thī
his-own to-father it-was-said, that, 'father, your goods-and-property-in-from

jē hissō mārō āw^{a}tō-hôy tē manē āpō.' Tē-thī tēṇē
what share my coming-may-be that to-me give.' Therefore by-him

pōtānī mil^{a}kat tēō-mā̃ vēhẽchī āpī. Bahu diwas thayā̃ nahī
his-own property them-in having-divided was-given. Many days passed not

ēṭ^{a}lā-mā̃ tô nhānā chhōk^{a}rāē sagh^{a}ḷī pũjī ēk^{a}ṭhī karīnē
meanwhile-in that younger by-son all substance together having-made

dūr dēś-taraph prayāṇ karyũ, nē pōtānũ sarwaswa
distant country-towards departure was-made, and his-own substance

unmattāyī-thī uḍāvī-nākhyũ. Tēnī-pāsē kā̃ī śēsh rahyũ nahī,
riotous-living-by was-squandered. Of-him-near any remainder remained not,

anē tē-wakh^{a}tē tē dēś-mā̃ mōṭō dushkāḷ paḍyō nē tē mōṭī
and at-that-time that country-in mighty famine fell and he great

āpattī-mā̃ āvyō. Ē-thī tē tē dēś^{a}nā ēk nāg^{a}rik^{a}nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,

anē tēnā āśray-mā̃ rahyō. Tēṇē tēnē pōtānā khētar-mā̃ ḍukkar
and his shelter-in lived. By-him to-him his-own field-in swine

charāw^{a}wā mōk^{a}lyō. Anē ḍukkar jē chhālā̃ khātā̃ hatā̃ tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even

khāīnē pēṭ bhar^{a}wānē paṇ tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that

paṇ kōiē tēnē āpyā̃ nahī.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīś* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śõpᵃwũ*, instead of *āpᵃwũ*, to give; *bār gām* (cf. Marāṭhī *bāhēr gā̃vī̃*), to a distant village; *wāparᵃwũ*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT. (BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कह्युँ के बापा मारो भाग मने शोँपो । बापे तेनी दोलतना बे भाग कया । थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहळे हाथे पोतानी दोलत वापरी-नाँखी । अने झारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोट्टो दुकाळ पड्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुक्करो चारवा मोकल्यो । डुक्करो खाता तेछाल खाई एणे पोतानुँ पेट भरवुँ-होत पण ते कोइए एने आप्या नहीँ ॥

TRANSLITERATION AND TRANSLATION.

Ēk	māṇasᵃnē	be	chhokᵃrā	hatā.	Tē-mā̃-nā	nānā	chhōkᵃrāē
One	*to-man*	*two*	*sons*	*were.*	*Them-in-of*	*the-younger*	*by-son*
tēnā	bāpᵃnē	kahyũ	kē,	'bāpā,	mārō	bhāg	manē	śõpō.'
his	*to-father*	*it-was-said*	*that,*	*'father,*	*my*	*share*	*to-me*	*give.'*

Bāpē	tēnī	dōlatᵃnā	be	bhāg	karyā.	Thōḍā	diwas	pachhī
By-the-father	*his*	*of-wealth*	*two*	*shares*	*were-made.*	*A-few*	*days*	*after*
nānō	chhōkᵃrō	pōtānī	dōlat	laī	bār	gām	gayō,	
the-younger	*son*	*his-own*	*wealth*	*having-taken*	*a-distant*	*village*	*went,*	
anē	tyā̃	bōhᵃḷē-hāthē	pōtānī	dōlat	wāpᵃrī-nā̃khī.	Anē	jhārē	
and	*there*	*with-excessive-hand*	*his-own*	*wealth*	*squandered-entirely.*	*And*	*when*	
tēṇē	badhī	dōlat	uḍāvī-nā̃khī,	tyārē	tē	dēś-mā̃	mōṭṭō	dukāḷ
by-him	*all*	*wealth*	*was-wasted-entirely,*	*then*	*that*	*country-in*	*a-mighty*	*famine*

padyō, anē paisānī ēne garaj lāgī. Tyārē tē dēś^{a}nā ēk rahīś
fell, and of-money to-him want began. Then that of-country a citizen

pā̃sē gayō, jēṇē ēnē khētar-mā̃ dukk^{a}rō chār^{a}wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.

Ḍukk^{a}rō khātā, tē chhāl khāī ēṇē pōtāṇū̃ pēṭ
The-swine used-to-eat, those husks having-eaten by-him his-own belly

bharyū̃-hōt, paṇ tē kōiē ēnē āpyā nahī̃.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌIĀ.

The Gāmaḍiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur^{a}tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmaḍiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s;* the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SUR^aTĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Sur^atī*, or the language of Surat.

In pronunciation, Sur^atī continually pronounces the letter *s* as *h*, as we find in the Bhīl languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hũ*, for *śũ*, what? *hȭḍē*, for *sȭḍē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hũ* or *ũ*, pronounced *ũ*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaũ* for *kahũ*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhũ*, I am, is pronounced *sũ*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk^athũ* or *ēk^aṭhũ*, in one place; *dīdhũ*, *ḍīdhũ*, or *dīḍhũ*, given; *taṅgī* or *ṭaṅgī*, want; *tem* or *ṭem*, that much; *ḍiṭṭhō* or *dīṭhō*, seen; *tamārō* or *ṭamārō*, your; *tũ* or *ṭũ*, thou; *tēḍīnē* or *ṭēḍīnē*, having called; *ḍāh^adō* for *dahāḍō*, a day. Cerebral *ṇ* and *ḷ* are rare. Thus we have *kāran*, not *kāraṇ*, a cause; *galē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh^awũ*, for *nākh^awũ*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍiṭṭhō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy^arō* or *māirō*, for *māryō*, struck; *pāy^aḍō* or *pāiḍō* for *pāḍyō*, caused to fall, made; *chāy^alō* or *chāilō*, for *chālyō*, went; *may^alō* or *maïlō*, for *maḷyō*, met; *pōy^arō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp^anē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	*ũ*	*hamē, ammē, ammō*	*tũ*	*tamē, tammē, tammō.*
Agent . . .	*mẽ*	*hamē, ammē, ammō*	*tẽ*	*tamē, tammē, tammō.*
Gen. . . .	*mārō, mmārō*	*hamārō, ammārō*	*tārō*	*tamārō, tammārō.*

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	*chhawũ, chhũ, chhe, chha*	*chhaiyē, chhīē.*
2 . . .	*chhe, chha*	*chhō, chhe, chha.*
3 . . .	*chhe, chha*	*chhe, chha.*

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	*mārũ-chh*	*mārīē-chh.*
2 . . .	*mārē-chh*	*mārō-chh.*
3 . . .	*mārē-chh*	*mārē-chh.*

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mārᵃtō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārīś*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	*mārīh*	*mārᵃhũ.*
2 . . .	*mārᵃhē*	*mārᵃhō.*
3 . . .	*mārᵃhē*	*mārᵃhē.*

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ uṭhā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Surᵃtī is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

SURᴬTĪ DIALECT. (VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाल्लाए बापने कयुँ के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाड्डा । थेाडा (ठाडा) डाहदा-माँ नाल्लो पोयरो सगलुँ एकथुँ (एकठुँ) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा । भारे तेणे सगलुँ उदावी-दीढुँ (डीढुँ) ते वखते ते मुलख-माँ मोटो दुकाल पइडो अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुक्कर चारवा मोकइलो । तेणे पोतानुँ पेट डुक्कर खाता ते कुसका-थी भइरूँ-होत पण ते कोइए तेने आइपा नइँ । अने ते वारे तेनी सुढ ठेकाणे आवी ते बोइलो के मारा बापने ताँ राखेला केटला बढा मानहोने जोय्ये टेम (तेम) खावानुँ मले-छे ने वली ऊँचुँ मुके-छे अने उँ तो भुखे मरूँ-छुँ । उँ उठा ने मारा बाप होडे जवा ने केवानो के बापा में टमारी (तमारी) आगळ ईहरनो वाँक कइरो-छे अने तमारो छोकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडे आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठेा (डिट्ठो) । तेने दया आवी नें ते दोइडो ने गले वलगी-पइडो अने बच्ची कीधी । पोयराए कयुँ बापा में टमारी रुबडु (रजु) ईहरनो धुनो कइरो-छे अने टमारो पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) केयुँ के सकय-माँ सकइ भब्बो लावो ने एने पेरावो । एना हाथ-माँ वीटी घालो ने पगे जोदा (जोडा) पेरावो अने कउँ के चालो आपणे खाय्ये पीय्ये ने गम्मट कर्ये केम-के आ मारो पोयरो मरी-गइलेा-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलेा-तो ते पाछो जइडो छे । ने तेओ गम्मट करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज सँभळाया । तेणे एक चाकरने बोलाइवेा अने पुइछुँ के आ हुँ छे । तेणे केयुँ के तारो नाल्लो भई आइवेा-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजो-हमो आइवो-छे । ते-ठी ते गुस्से थयो अने घर-माँ पेठो नइँ । तेठी तेनो बाप बार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुँ के में तमारी (टमारी) केटला बधा (बड्डा) बरहो थया बरदास्त कइरी-छे अने कोई वखंत मजात तमारा (टमारा) हुकम तोइडा नथी । तो-पण तमे मारा दोस्डारो भेगी गम्मट उडाववा एक बोकडुँ पण आइलुँ-नथी । पण आ पोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-छे ते आइवो ते-हारु तमे एक जाफट (भाफट) आइपी । तेणे जबाप आइलो बेट्टा तुँ (टुँ) तो हर-हमेस मारी साठे रहे-छे अने ते-ठी जे सगलुँ मारी कने छे ते तारुँ छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो पाछो आइवो-छे अने गुमइ गइलो ते पाछो जइडो-छे । माटे गम्मट करी राजी थवँ ए बडो-बड छे ॥

[No. 7.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

SUR^{a}TĪ DIALECT. VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇ^{a}nē be pōy^{a}rā utā. Tē-mā̃-nā nāllāē bāp^{a}nē
One to-man two sons were. Them-in-of by-the-younger to-the-father

kayũ kē, 'bāpā, jē mil^{a}kat mārē bhāgē āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that

manē āpī-lākhō (*for* nākhō).' Bāpē mil^{a}kat^{a}nā be bhāg
to-me give-away.' By-the-father of-the-property two shares

pāiḍā Thōḍā (*or* ṭhōḍā) ḍāh^{a}dā-mā̃ (*for* dahāḍā-mā̃) nāllō pōy^{a}rō
were-made. A-few days-in the-younger son

sag^{a}lũ ēk^{a}thũ (*or* ēk^{a}ṭhũ) karīnē dūr mulakh chāilō, nē tā̃
everything in-one-place having-made a-far country went, and there

pōtānī dōlat^{a}nā waṭāṇā waw^{a}ḍāiwā. Jhārē tēṇē sag^{a}lũ
his-own of-wealth peas threw-away.[1] *When by-him everything*

udāvī (*for* uḍāvī)-dīḍhũ (*or* ḍīḍhũ, *for* dīdhũ), tē wakh^{a}tē tē mulakh-mā̃
was-squandered-completely, that at-time that country-in

mōṭō dukāl paiḍō, anē tēnē taṅgī (*or* ṭaṅgī) paḍ^{a}wā lāgī.
a-mighty famine fell, and to-him want to-fall began.

Ēṭ^{a}lē tē tē mulakh^{a}nā rēnār^{a}nē maïlō jēṇē tēṇī
In-the-meantime he that of-country to-a-dweller met by-whom his

jamīn-mā̃ dukkar chār^{a}wā mōkaïlō. Tēṇē pōtānũ pēṭ ḍukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine

khātā, tē kus^{a}kā-thī bhaïrũ-hōt, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone

tēnē āipā naï. Anē tē wārē tēnī suḍh (*for* sudh) ṭhēkānē
to-him were-given not. And that at-time of-him sense in-place

āvī, tē bōilō kē, 'mārā bāp^{a}nē tā̃ rākhēlā kēṭ^{a}lā
came, he said that, 'my in-of-father near hired how-many

baḍhā (*for* badhā) mānahōnē jōyyē ṭem (*or* tem) khāwānũ malē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,

nē wali ũ̃chũ mukē-chhe, anē ũ tô bhukhē
and also above leave, and I on-the-other-hand by-hunger

marũ-chhũ. Ũ̃ uṭhā nē mārā bāp hôḍe jawā nē kēwān
dying-am. I will-arise and my father near will-go and will-say

[1] Threw away like peas, squandered.

kē, "bāpā, mẽ̃ ṭamārī (*or* tamārī) āgaḷ Īhar^{a}nō wā̃k kaïrō-chhe, anē
that, "father, by-me of-you before of-God sin done-is, and

tamārō chhōk^{a}rō kēw^{a}ḍāwā manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant

peṭhē rākhō."' Tē uïṭhō nē tēnā bāp hôḍē āiwō. Paṇ haju ghaṇō
like keep."' He arose and his father near came. But yet much

āghō utō, tē wārē tēnā bāpē tēnē dīṭhō (*or* dīṭṭhō).
distant he-was, that at-time his by-father as-for-him he-was-seen.

Tēnē dayā āvī nē tē dōiḍō nē galē wal^{a}gī-païḍō, anē
To-him compassion came and he ran and on-neck embracing-fell, and

bachchī kīdhī̃. Pōy^{a}rāē kayũ, 'bāpā, mẽ̃ ṭamārī
kiss was-made. By-the-son it-was-said, 'father, by-me of-you

rubaḍu (*or* raju) Īhar^{a}nō ghunō kaïrọ-chhe, anē ṭamārō pōy^{a}rō kēw^{a}ḍāwā
before of-God sin done-is, and your son to-be-called

manē lājam nathī.' Paṇ bāpē nōkkarōnē tēḍīnē (*or* ṭēḍīnē)
to-me fitness is-not.' But by-the-father to-the-servants having-called

keyũ kē, 'sakay-mā̃ sakaï jhabbō lāwō nē ēnē pērāwō.
it-was-said that, 'good-in good a-robe bring and to-this-one put-on.

Ēnā hāth-mā̃ viṭī ghālō, nē pagē jōdā (*for* jōḍā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;

anē kaũ kē, "chālō, āp^{a}ṇē khāyyē pīyyē nē gammaṭ (*for* gamat)
and I-say that, "come, let-us-all eat drink and merriment

karyē; kem-kē ā mārō pōy^{a}rō marī-gaïlō-tō, tē pharī-ṭhī(*or* thī)
make; because-that this my son dead-gone-was, he again

jīw^{a}tō (*for* jīw^{a}tō) thaïlō-chhe; nē khōwaī-gaïlō-tō, tē pāchhō jaïḍō
living become-is; and lost-gone-was, he again recovered

chhe."' Nē tēō gammaṭ kar^{a}wā lāigā.
is."' And they merriment to-make began.

Tēnō waḍō pōy^{a}rō khētar-mā̃ utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards

āiwō, tem gān-tān^{a}nā awāj sā̃bh^{a}ḷāyā. Tēṇē ēk chākar^{a}nē
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant

bōlāiwō, anē puichhũ kĕ, 'ā hũ chhe?' Tēṇē keyũ
he-was-called, and it-was-asked that, 'this what is?' By-him it-was-said

kē, 'tārō nāllō bhaī āiwō-chhe, anē tārā bāpē ēk jāphaṭ
that, 'thy younger brother come-is, and thy by-father a feast

ālī-chhe; kāran kē tē hārī paṭhem hājō-hamō āiwō-chhe.
given-is; because that he well like safe-sound come-is.

Tē-ṭhī (*for* -thī) tē gussē thayō, anē ghar-mā̃ peṭhō naī̃.
That-from he in-anger became, and the-house-in entered not.

Tē-ṭhī tēnō bāp bār āiwō anē tēnā kālā-wālā kaïrā.
That-from his father outside came and of-him entreaties were-made.

Tēṇē tēnā bāp^{a}nē kayũ kē, 'mẽ tamārī (*or* ṭamārī) kēṭ^{a}lā
By-him his to-father it-was-said that, 'by-me your how-many

badhā (*or* baḍḍhā) bar^{a}hō thayā bardāst kaïrī-chhe, anē kōī wakhat majāt
all years were service made-is, and any time single

tamārā (*or* ṭamārā) hukam tōiḍā nathī. Tô-paṇ tamē mārā
your orders broken were-not. Nevertheless by-you my

dōsḍārō bhēgī gammaṭ uḍāw^{a}wā ēk wōk^{a}ḍũ paṇ āilũ-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.

Paṇ ā pōy^{a}rō jēṇē tamārī māl-matā rā̃ḍō-mā̃ phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted

mukī-chhe, tē āiwō tē-hāru tamē ēk jāphaṭ (*or* jhāphaṭ) āipī.'
thrown-is, he came him-for by-you a feast was-given.'

Tēṇē jabāp āilō, 'beṭṭā, tũ (*or* ṭũ) tô har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always

mārī sāṭhē rahē-chhe, anē tē-ṭṭhī (*for* -thī) jē sag^{a}lũ mārī kanē
of-me with remaining-art, and that-from what all of-me near

chhe, tē tārũ chhe. Anē ā tārō bhaī marī-gaïlō-tō,
is, that thine is. And this thy brother dead-gone-was,

tē jīw^{a}ṭō pāchhō āiwō-chhe; anē gumaï gaïlō, tē pāchhō jaïḍō-chhe;
he living again come-is; and lost went, he again recovered-is;

māṭē gammaṭ karī rājī thawũ ē baḍōbaḍ chhe.'
therefore merriment having-made happy to-be this proper is.'

ANĀWᴬLĀ OR BHĀṬHĒLĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwᵃlā Brāhmaṇs of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Surᵃtī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhīl Ḍhōḍiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Surᵃtī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	*se*	*sīē*
2	*se*	*se*
3	*se*	*se*

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhīl tribes is Gujarātī, much mixed with the Bhīl dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^a^bhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā̃*, as in *nōk^a^hā̃* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvyāhān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^a^bhāṇ^a^nā* or *Har^a^bhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Aṅgrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^a^hā̃* or *ām^a^hā̃*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^a^hā̃ rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhīl dialects, e.g. *āpūhū̃*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^a^nā*, we were doing; *majūrī jatī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat^a^nā* (for *kar^a^tō*), as in Rānī Bhīl. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhīl dialects. In *jāit^a^nē*, going, and *nēt^a^nē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*: *nē* is itself derived from the ancient *taṇē*.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરભાણના. અમી હરભાણા રખેા કતના. તી આસર ૧૫-૨૦ વરસ રખેા કયેા. તેંઈ રખા રૂપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રૂપિઆ માગ્યાન. તાહાં નેાકહં કહ્યેા કે આવત વરસ અમી રૂપિઆ આપુંહુ. તાહાં અમહં પાસેા રખેા રાખ્યેા. પણુ આવત વરસ પણુ રૂપિઆ ની આપ્યાન. તાહાં પાસા અમહં રૂપિઆ માગ્યાન. તેથી ગામનેાકહં રખેા નેતનેન તલાવ્યાહાન આપ્યેા. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છેાડીન અમી ગાયકવાડીમી ડભેાઈ તાલુકા ગામ ગેાપારપરામી જાઈતને ખેતી કનાહાર રહ્યાન. પણ એક વરસ પાકયેા તથા બીજ વરસ થેાંડેા ઘણેા વીયેા. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા તીયા કની ગયાન. તાહાં તીયે ચેાકચેાક એટલેા અનાજ આવત વરસ લગી માથી પુરેા વયની. વાસ્ત અંગ્રેજીમી જાત મેહનત મજૂરી કઈ જીવતા રાત. આવત વરસ પાસા તમી આવજા.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāśī amī Har^{a}bhāṇ^{a}nā. Amī Har^{a}bhāṇā rakhō kat^{a}nā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,

tī āsar 15-20 waras rakhō kayō. Tēī rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us

5 waras-lagī nī āpyān. Tāhā̃ am^{a}hā̃ rūpiā māgyān. Tāhā̃
5 years-for not was-given. Then by-us money was-asked. Then

nōk^{a}hā̃ kahyō kē, 'āwat waras amī rūpiā āpũhũ.' Tāhā̃
by-people it-was-said that, 'coming year we money shall-give.' Then

am^{a}hā̃ pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not

āpyān. Tāhā̃ pāsā am^{a}hā̃ rūpiā māgyān, tēthī gām-nōk^{a}hā̃
was-given. Then again by-us money was-asked, thereupon by-village-people

rakhō nēt^{a}nēn talāvyāhān āpyō. Tēthī mēh^{a}nat-majūrī
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire

jatī rī. Tēthī gām chhōḍīn amī Gāy^{a}k^{a}wāḍī-mī Ḍabhōī
going-away was. Thence village having-left we Gaikwāḍī-in Dabhoi

tālukā gām Gōpār-parā-mī jāit^{a}nē khētī kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but

ēk waras pākyō, tathā bīj waras thōḍō-ghaṇō vīyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third

waras war^{a}sād ālā-nī. Tāhā̃ āmā gāmā tahī̃ atā tīyā kanī
year rain was-given-not. Then our of-village owner were his near

gayān; tāhā̃ tīyē yōkyō-k, 'ēṭ^{a}lō anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to

mā-thī purō way-nī; wāsat Aṅgrējī-mī jāt mēh^{a}nat-
me-from sufficient becomes-not; therefore English-among going labour-

majūrī kai jīw^{a}tā rāt, āwat waras pāsā tamī āw^{a}jā.'
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgal*, not *āgaḷ*, before; *tēnē*, for *teṇē*, by him; *pan*, for *paṇ*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ũ*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mẽ* instead of *mā̃* in the locative case. In the Pronouns, we have *ũ*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sũ*, not *śũ* or *hũ*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.
1	*mārũ-ch*	*mārīē-ch*
2	*mārē-ch*	*mārō-ch*
3	*mārē-ch*	*mārē-ch*

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mārᵃsē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mārᵃsũ*, not *mārīśũ*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā̃ hatā̃*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hũ tyā̃ sutē nahī* for *jō manē khabar hōt, tō kadī paṇ hũ tyā̃ sutī nahōt;* if I had known, I should never have slept there.

The past participle of *jawũ*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōkᵃrāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ. (BOMBAY TOWN AND ISLAND).

યેક સખસને બે છોકરા ઉતા. તેમાના ન્હાલ્લા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેંચી આપી. ઘના દાઢા થયા નઇં એટલામા ન્હાલ્લા છોકરાએ પોતાની પુંજી એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ હાલતની અંદર બદ્ધી ગુમાવી દીધી. તેની પાસે એક પૈ પન રહી નઇં ને યે વખતે તે દેસમા મોટ્ટો દુકાલ પરિયો. તેથી તે મોટ્ટી આફતમા આવી પરિયો ને તે દેસના મોટ્ટે ઘેરના માનસ પાસે ગીયો ને તેના આસ્રામા રયો. તેને પોતાના ખેતરમા ડુક્કર ચરાવા સારૂ તેને મોકલ્યો. ડુક્કર જે છાલાં ખાતા ઉતા તે ખાઈને પેટ ભરવાને પન તે રાજી ઉતો. પન તે પન કોઇએ તેને આપિયાં નઇં.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas^{a}nē be chhōk^{a}rā utā. Tē-mā-nā nhāllā chhōk^{a}rāē
One to-person two sons were. Them-in-of the-younger by-the-son

pōtānā bāwānē keyũ, 'bāwā, tamārī dōlat-mā-thī jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share

mārō thāy, tē manē āpō.' Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth

tēwan-mā vẽchī āpī. Ghanā dāḍhā thayā naĩ ēṭ^{a}lā-mā
them-among having-divided was-given. Many days became not the-meantime-in

nhāllā chhōk^{a}rāē pōtānī puñjī ēk^{a}ṭī karīnē dūr dēsāwar
the-younger by-son his-own property together having-made a-far country

gīyō, nē tã̄ kharāb hālat^{a}nī andar baddhī gumāvī-dīdhī. Tēnī
he-went, and there bad of-ways in all was-squandered. Of-him

pāsē ēk pai pan rahī naĩ, nē yē wakh^{a}tē tē dēs-mā
near one pie even remained not, and this at-time that country-in

mōṭṭō dukāl pariyō. Tē-thī tē mōṭṭī āphat-mā āvī
a-mighty famine fell. There-upon he mighty calamity-in having-come

pariyō, nē tē dēs^{a}nā mōṭṭē gher^{a}nā mānas pāsē gīyō,
fell, and he of-the-country in-a-great of-in-house man near went,

nē tēnā āsrā-mā rayō. Tēṇē pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine

charāwā-sārū tēnē mōkalyō. Dukkar jē chhālã̄ khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,

tē khāīnē pēṭ bhar^{a}wānē pan tē rājī utō. Pan tē
those having-eaten belly for-filling even he willing was. But those

pan kōiē tēnē āpiyã̄ naĩ.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of **Kaira.** The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmaḍiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *hawl*. This sound I represent in transliteration by *ŏ*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā̃*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kŏn*, an ear; *tsŏ̃dō*, for *chā̃dō*, the moon; *pŏṇī*, water; *hŏ̃dh*, a bull. It is shortened in *bhaï* for *bhāī*, a brother, *khaïnē* for *khāīnē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyō* for *dzayō* (i.e. *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *śē̃gō* for *śī̃gō*, husks; *hē̃ḍyō* for *hī̃ḍyō*, he started; *vē̃ṭī* for *vī̃ṭī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mŏ̃* or *mŏ*, in; *thyũ* or *thyu*, it became; *dzau*, for *dzaũ*, I go; *kahu* for *kahũ*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārũ-tshu*, for *mārũ-chhũ*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur^{a}tī. I have noted *dāḍā*, for *dahāḍā*, days; *hũ* or *ũ*, I; *pērāō*, for *pahērāō*, clothe; *kēw^{a}rāwā* for *kahēw^{a}rāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dzh* in the specimens and list of words. Examples are *vē̃tsī*, having divided; *tshōk^{a}rō*, a son; *dzaḍyō*, found; *dzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (છે) or (સે) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshēṭyũ* or *sēṭyũ*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsēṭ^{a}lā* for *kēṭ^{a}lā*, how many; *dits^{a}rō*, for *dik^{a}rō*, a son; *nā̃tsh^{a}wũ* for *nā̃kh^{a}wũ*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw^{a}tsēt* for *sāw^{a}chēt*, conscious; *hā̃mō* for *sā̃mō*, against; *hā̃hā̃* for *sā̃sā̃*, want; *hadzīwan* for *sajīwan*, alive.

In the word *hām^{a}rīnē* for *sā̃bhaḷīnē*, having heard, *ḷ* has become *r*.

In words like *tā̃* for *tyā̃*, there; *tāṇē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Sur^{a}tī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pā̃hē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā̃*, houses; *tshēt^{a}rā̃*, fields. *Śī* is a postposition of the instrumental, as in *khuśī-śī*, joyfully.

Pronouns.—The following are the first two personal pronouns :—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative.	*hū̃, ū̃*	*amē, amhē*	*tu, tū̃*	*tamē, tamō*
Agent	*mē, mē̃*	*amē, amhē*	*tē, tē̃*	*tamē*
Genitive	*mārō*	*amārō, ahmārō*	*tāro, tāh^{a}rō*	*tamārō*

Other forms are as in the standard dialect. The list of words also gives *ām^{a}ṇō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēṇē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kaśū̃ is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū̃* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^{a}tī forms.

	Sing.	Plur.
	tshū̃	*tshīē*
2	*tshū̃, tshe*	*tshō, sō*
3	*tshe, tsha, se*	*tshe, tsha, se*

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur^{a}tī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawū̃*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār^{a}wū̃* or *mār^{a}wu*, to strike :—

	Sing.	Plur.
1	*mārū̃-tshu,-tshū̃*	*mārīē-tshīē*
2	*mārū̃-tshu,-tshū̃, -tshe*	*mārō-tshō, mārō-sō*
3	*mārē-tshe, mārē-tsh, mārē-se*	*mārē-tshe,-tsh,-se*

The imperfect is *mār^{a}tō-utō* or *mār^{a}tō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	*mārēś, māriś*	*mārīśũ*
2	*mārēś, māriś*	*mārᵃśō*
3	*mārᵃśē*	*mārᵃśē*

Note how the *ī* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaïś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *dzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaïnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-dz tshe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kē̃nahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT. (BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુહને બે છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપ્પા, તમારી પુંજી-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેંચી આપી. અને થોડા દાડા થ્યા નહી એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંજી શમેટી કરીને દેશાવર જ્યો, અને તાં ઉડાઊપણા-માં બધું ખોઇ નાછ્યું. અને ઝારે હના-કને-થી બધુ ખલાસ થયુ તારે એ મુલક-માં ભારે દકાળ પડયો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડયા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લિધો. એણે હેને ભુંડ ચારવા છેતર-માં મોકલ્યો. ડુક્કર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એય એને કોઇએ આપ્યા નહી. ઝારે એને ભાન આયુ તારે એ બોલ્યો કે, મારા બાપના એટલાં બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહી ભુછે મરવુ પડે–છે. હવે તો હેંડ મારા બાપ-કને જઉ ને કહુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો કર્યો છે, ને તમારો છૈયો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને જ્યો. પણ એના બાપાએ એને આઘે-થી જોયો, એટલે દયા આઈ, તે-થી હડીકઢીને એની કોટે બાઝી–પડયો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કરયો-છે, ને તમારો દિચરો કેવરાવાને લાયક રહયો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઇને હને પેરાઓ, એને હાથે વેંટી ઘાલો ને પજે જોડા પેરાઓ; અને ખઇ-પીને ખુશી થઇએ; શા-થી કે આ મારો દિચરો જાણે મુએલો જિવતો થયો-છે; એ ખોવાયો, તે જડયો-છે. એમ કરીને બધા રાજી થયા.

આ વખતે એનો મોટો છોકરો છેતર–માં હતો, તે ઝારે ઘરભણી આયો તારે ગાણુ ને નાચ હામરયા. એક ચાકરને બોલાઇને પુછ્યું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભઇ આયો-છે. એ હેમ-ખેમ પાછો આયો તે-થી તમારા બાપાએ ઉજાંણી કરી-છે. આ હામરીને એ તપી-જ્યો ને ઘર–માં પેઠો નહી. હેનો બાપ ઘર-બાર આયો ને માંય આવવાને હમજાવા માંડયો. પણ હેણે જવાબ આપ્યો કે, આટલાં વરહથી હું તમારી શેવા કરૂ-છુ; તમારૂ કહ્યું કોઇ દાડો ઉથામ્યું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભઇબંદ જોડે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જેણે બધી પુંજી રાંડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હારૂ ઉજાંણી કરી. બાપે કહ્યું, દિચરા, તુ તો નીત મારી પાંહે હતો, ને જે મારી કને છે એ બધુ તારૂ-જ છે કને? આપણે ખુશી થઇને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભઇ જાણે મુએલો જીવતો છે; તે ખોવાયો-તો, તે જડયો છે.

[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT. (BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānaḥ^{a}nē be tshōk^{a}rā hatā. Anē hē-mô-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his

bāp^{a}nē kahyũ kē, 'bāppā, tamārī puñjī-mô-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share

āvē tē manē āpō.' Anē hēṇē pōtānī mal^{a}kat hem^{a}nē
may-come that to-me give.' And by-him his-own property to-them

vē̃tsī āpī. Anē thōḍā dāḍā thyā nahī ēṭ^{a}lā-mô pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger

tshōk^{a}rāē pōtānī badhī puñjī śamēṭī karīnē dēśāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,

anē tã̄ udāūpaṇā-mȭ badhũ khōi-nātshyũ. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from

badhu khalās thayu tārē ē mulak-mȭ bhārē dakāḷ paḍyō,
all expended became then that country-in a-mighty famine fell,

anē hanē khādhā-pidhānā hã̄hã̄ paḍ^{a}wā mã̄ḍyā. Anē hēṇē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him

dzatē-kanē ē dēś^{a}nā ēk rēh^{a}wāśīnō āś^{a}rō lidhō. Ēṇē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him

bhuṇḍ tsār^{a}wā tshētar-mȭ mōk^{a}lyō. Ḍukkar dzē tshōḍã̄ khātã̄ tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that

malyã̄ hôt tô khuśī-śī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him

kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,

'mārā bāp^{a}nā tsēṭ^{a}lā badhā nōkar-tsāk^{a}rōnē khātã̄-pitã̄ wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above

ēṭ^{a}lũ tshe; nē mārē ahī bhutshē mar^{a}wu paḍē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now

tô hē̃ḍ mārā bāp-kanē dzaü nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par^{a}mēśar^{a}nō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son

kahēw^{a}rāwānē lāyak nathī; manē pagār āpī tsākar rākhō."' Ām
to-be-called worthy am-not; to-me pay giving servant keep."' So

kahīnē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from

dzōyō ēṭ^{a}lē dayā āī, tē-thī haḍī-kāḍīnē ēnī kōṭē bādzhī-paḍyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,

anē batsī karī. Tshōk^{a}rāē bāp^{a}nē kahyũ, 'bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and

Par^{a}mēśar^{a}nō ghanō karyō-tshe; nē tamārō dits^{a}rō kēw^{a}rāwānē lāyak
of-God sin done-is; and your son to-be-called worthy

rahyō nathī.' Bāpē ēnā nōk^{a}rōnē kahyũ kē, 'hārā-mȭ hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good

was^{a}tar lāinē hanē pērāo; anē hāthē vȇṭī ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and

padzē dzōḍā pērāō; anē khaï-pīnē khuśī thaïē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;

śā-thī kē ā mārō dits^{a}rō dzāṇē muēlō dziw^{a}tō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he

khōwāyō, tē dzaḍyō tshe." Em karīnē badhā rādzī thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh^{a}tē ēnō mōṭō tshōk^{a}rō tshētar-mȭ hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near

āyō tārē gāṇu nē nāts hām^{a}ryā. Ēk tsākar^{a}nē bōlāinē
came then singing and dancing were-heard. One to-servant having-called

putshyũ kē, 'ā badhī dhām-dhum śēnī tshe?' Tsāk^{a}rē
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant

kahyũ kē, 'tamārō bhaï āyō tshe. Ē hēm-khēm pātshō āyō
it-was-said that, 'your brother come is. He safe-and-sound back came

tē-thī tamārā bāpāē udzā̃ṇī karī-tshe.' Ā hām^{a}rīnē ē
therefore your by-father a-feast made-is.' This having-heard he

tapī-dzyō, nē ghar-mȭ pēṭhō nahī. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came

nē mȭy āw^{a}wānē ham^{a}dzāwā māṇḍyō. Paṇ hēṇē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,

'āṭ^{a}lā̃ warah-thī hũ tamārī śēwā karũ-tshu; tamāru kahyũ kōi
'so-many years-from I your service doing-am; your word any

dāḍō uthāmyũ nathī; tôya tamē manē ēk bak^{a}rīnā batstsā̃
day was-transgressed not; still by-you to-me one of-she-goat young-one

har^{a}khu-ya mārā bhaï-band-dzōḍē gammat kar^{a}wā nathī ālyũ. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō	tshōk^{a}rō	dzēṇē	badhī	puñjī	rā̃ḍō-mō̃	dhuḷ-mēḷ^{a}vī-nā̃tshī,	
your	*son*	*by-whom*	*all*	*property*	*harlots-in*	*to-dust-reducing-was-thrown,*	

tē	āyō	kē	tar^{a}tā-dz	tamē	ēnā-hāru	udzā̃ṇī	karī.'	Bāpē
he	*came*	*that*	*immediately*	*by-you*	*him-for*	*a-feast*	*was-made.'*	*By-the-father*

kahyũ,	'ditsa^{a}rā,	tu-tô	nīt	mārī	pā̃hē	hatō,	nē	dzē	mārī-kanē
it-was-said,	*'son,*	*thou-indeed*	*always*	*my*	*near*	*art,*	*and*	*what*	*my-near*

tshe	ē	badhu	tāru-dz	tshe-kanē?	Āp^{a}nē	khuśī	thaïnē	gammat
is	*that*	*all*	*thine-alone*	*is,-is-it-not?*	*By-us*	*glad*	*becoming*	*merriment*

kar^{a}vī	ē	lādzam	tshe;	śā-thī	kē	ā	tārō	bhaï	dzāṇē
should-be-made	*this*	*proper*	*is;*	*what-for*	*that*	*this*	*thy*	*brother*	*as-if*

muēlō	dzīw^{a}tō-tshe;	tē	khōwāyō-tō,	tē	dzadyō	tshe.'	
dead	*alive-is;*	*he*	*lost-was,*	*he*	*found*	*is.'*	

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT. (DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચેટલાક ચોરો પેહીને ઘરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોંહે પેઠા મરઘડા વના જેવું લેવા કશું નહિ જડયું, તેથી તે તેને ઉંચકીને લઈજ્યા. પણ તે તેને મારી નાંછવા જતા હતા, તાણે તેણે જીવને હારૂ બહુ કાલાવાલાં કર્યાં તેમને હંભારીને ચેટલો કામનો તે હતો માણહને કુકડેકુક કરીને અને તેમના કામ હારૂ વહેલા જગાડીને તેમણે કીધું, લુચ્ચા એજ કારણ હારૂ તારૂ માથું અમે મચેડી નાંછીશું. કેમજે તું લોકોને ભડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT. (DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSŌRŌ	ANĒ	MARAGH^{A}ḌŌ.
THE-THIEVES	*AND*	*THE-COCK.*

Tsēṭ^{a}lāk	tsōrō	pehīnē	ghar-mō̃	vitsār-thī	tsōrī	kar^{a}wānā
Some	*thieves*	*having-entered*	*a-house-in*	*design-with*	*theft*	*to-commit*

tē-mā̃;	ēṭ^{a}lē	tē	mō̃hē	peṭhā,	maragh^{a}ḍā	wanā	dzēwũ
it-in;	*in-the-meantime*	*they*	*inside*	*entered,*	*a-cock*	*except*	*worth*

lēwā	kaśũ	nahi	dzaḍyũ,	tē-thī	tē	tēnē	uñtsakīnē
to-take	*anything*	*not*	*was-found,*	*therefore*	*they*	*him*	*having-raised*

laï-dzyā.	Paṇ	tē	tēnē	mārī-nā̃tsh^{a}wā	dzatā-hatā.	Tāṇē	tēṇē
took-away.	*But*	*they*	*him*	*to-kill*	*going-were.*	*Then*	*by-him*

dzīwanē	hāru	bahu	kālāwālā̃	karyā̃,	tem^{a}nē	hambhārīnē	tsēṭ^{a}lō
life	*for*	*much*	*beggings*	*were-done,*	*them*	*having-put-in-mind*	*how-much*

kām^{a}nō	tē	hatō	māṇah^{a}nē	kuk^{a}ḍēkuk	karīnē,	anē	tem^{a}nā	kām
useful	*he*	*was*	*to-mankind*	*crowing*	*having-made,*	*and*	*their*	*work*

hāru	wahēlā	dzagāḍīnē.	Tem^{a}nē	kīdhũ,	'lutstsā,
for	*betimes*	*having-wakened.*	*By-them*	*it-was-done* (i.e. *said*),	*'villain,*

ē-dz	kāraṇ	hāru	tāru	māthũ	amē	matsēḍī-nā̃tshīśũ.	Kem-dzē
this-very	*reason*	*for*	*thy*	*head*	*we*	*will-wring-off.*	*For*

tũ	lōkōnē	bhaḍ^{a}kāwō-tsha,	anē	dzagāḍī	rākhō-tsha,
thou	*to-the-people*	*alarming-art,*	*and*	*having-awakened*	*keeping-art,*

tē-thī	tārē	līdhē	nirāntē	amē	tsōrī	karī	śak^{a}tā-nathī.'
therefore	*thee*	*for*	*in-quiet*	*we*	*theft*	*having-done*	*able-are-not.'*

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭīdārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pāṭīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō̃*, for *mā̃*, in; *wṓṇiyō*, for *wāṇiyō*, a merchant; *mō̃dō*, for *mā̃dō*, sick; *nō̃nō*, for *nā̃nō*, younger; *pṓhē*, for *pāsē*, near; *gō̃mᵃḍũ*, for *gā̃mᵃḍũ*, a village; *hō̃mō*, for *sā̃mō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīchᵃrō*, for *dīkᵃrō*, a son; *chīdhũ*, for *kīdhũ*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced t̲s̲, t̲s̲h, d̲z̲, or d̲z̲h, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōkᵃrō*, for *chhōkᵃrō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhũ*, written instead of *sũ*, for *śũ*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchhᵃwũ*, for *rākhᵃwũ*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭīdārī. Here the pronoun of the second person is written with a cerebral *ṭ*. Thus, *ṭũ*, thou. Similarly, we have *ṭṓ*, then, for the standard *tṓ*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^awān-nē kar^awũ*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mẽ* or *mē* is 'by me.' As already said, 'my' is *mārō, mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, *i.e.*, I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*ṭũ*, thou; *ṭẽ*, by thee; *ṭāḍē*, to thee. Note the cerebralisation of the *t*.

Sũ, written *chhũ*, is 'what?' *Chīyā gõm^anō* is 'of what village?' With *chīyā* we may compare the Sindhī *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindōstānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtarī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^awũ*, in *Bhag^awān-nē kar^awũ*, also means 'done.'

As a specimen of Pāṭīdārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ. (DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વોણીયો તો; તેના ચાર સોકરા તા, ને એનો બાપ મોંદે પડયો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જીવતા જીવે મોટા તૈણને બહેં બહેં રૂપીઆ આલ્યા, અને હૌથી નોંનાને પાંચ્છેં રૂપીઆ આલ્યા. ભગવાંનને કરવું કે એમનો બાપ હાજો થયો. દુકાને બેહે એવો થ્યો. નોંના સોકરાએ વચાર કર્યો કે હું હો હો ગઉ ફરવા જઉ ત્યારે છેતે વણ્જારાનો કૂતરો દેછ્યો. પેલા સોકરાએ કહ્યું કે એનું જે માગું તે આપું. તું માજ્ય માજ્ય. વણઝારે હો રૂપીઆ માજ્યા. તે વરતી એણે તો કૂતરો રાછ્યો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણ રાછ્યો. પસે પસે મલાડી રાછી. પસે આગર જતો તો. ત્યારે તેને એક વાઘરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીઓ કૂતરો આલ્યો, તોયે સોડી ડહડહતી ને ડહડહતી રહી. પસે એ સોકરો તો આગર હેંડયો. હેંડતાં હેંડતાં મદારી હોંમો મળ્યો. એનો બધો વેહ તુમડી મ્હોર, બધુંય હો રૂપીએ રાછ્યુ. મ્હોર વજાડી જોઈ તો ચીધું બરોબર વાજી. પસે આગર હેંડયો. હેંડતાં હેંડતાં વચાર્યું કે મારા મોટા ભઇ પોંહે જઊ, તાં જ્યો અનિ તૈણે ભઇ પોંહે હાપ કાડયો. તેથી તૈણે ભઇ દૃછી દૃછીને નાઠા. મોટા ભાઇએ ચીધું ટૈં આ છું કજ્યું. ટૈં બાપનું કલ ખોજ્યું, જતો રેહે માલા હાહદા ઘેદ. પસે બાપ॰ પોંહે જ્યો. બાપને બાપા કયા. તારે બાપે ઓલછ્યો, પસે બાપે ચીધું માડો ડીચડો શાંનો, ટું ટાડે ફાવે તાં જા. ટું માડા ઘડ માં નંઇ. બાપે કયું કે ટું માડા ઘડ માં આયો ટો ટાડું ભોથું વાડી નાંછેશ. તેથી શેમાડે તલાવડી ઉપર જઇ બેઠો. તાં એક હાપ ડોકું કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કયું ને ચીધું કે પેલો હાપ ડોકું કાઢી રયો સે; તે મારો મોંમો સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા કયું. પસે કયું કે મોંમા મને એક વાર જઇ આવવા દો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ધણી પોંહે આવીને કહે કે, મારો મોંમો આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોંમો આયો ને ચીધું માજ્ય માજ્ય જે મોંગું તે આપું. પસે પેલે સોકરે કચું કે મણી આપું તો ભોંણીયાને સુટો કરી આવવા દેઊ. મણી મોંમે કાડી આપી. પસે એવો એ ટેકરે ઊઠી બેઠો. પસે તો હોનાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કચું. તેથી મ્હેલ ને પાયગાને ચોફેર કોટ બંધયો. હવાર થયું. હો લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્યો સે. વોણીયા દીચરીઓ પઈણાવવા તૈય્યાર થ્યા. પસે વોણીયા સ્યાંય રયા ને રાજે સોડી પઈણાઈ દીધી ને નગારાં આથી ને ડણુકા આલ્યા ને પીને સુખી થયા.

[No. 12.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ. (DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀḶĀNĪ WĀT.
A OF-DHĀRĀḶŌ STORY.

Ēk wôṇīyō tō; tēnā chār sōk^{a}rā tā, nē ēnō bāp mõ̃dō
A merchant was; of-him four sons were, and their father sick

paḍyō. Ēṇē wachār karyō kē, 'hũ marēś, tyārē sōk^{a}rā
fell. By-him thought was-made that, 'I shall-die, then sons

waḍhī-mar^{a}śē.' Tē-thī tē pasē jīw^{a}tā-jīvē mōṭā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder

taiṇ^{a}nē bahẽ̃ bahẽ̃ rupīā ālyā, anē hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than

nõ̃nānē pā̃chchhẽ̃ rupīā ālyā. Bhag^{a}wā̃n^{a}nē kar^{a}wũ kē
to-younger five-hundred rupees were-given. By-God it-was-done that

em^{a}nō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.

Nõ̃nā sōk^{a}rāē wachār karyō kē, 'hũ hō-hō gaü
The-youngest by-son consideration was-made that, 'I hundreds miles

phar^{a}wā jau.' Tyārē chhētē waṇ^{a}jārānō kūt^{a}rō dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-Wanjārō a-dog was-seen. That

sōk^{a}rāē kahyũ kē, 'ēnũ jē māgũ, tē āpũ. Tũ mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask

mājya.' Waṇ^{a}jārē hō rupīā mājyā. Tē war^{a}tī
ask.' By-the-Wanjārō hundred rupees were-asked. That after

ēṇē tô kūt^{a}rō rāchhyō. Tē pasē gõ̃m^{a}ḍā-mā̃
by-him on-the-other-hand the-dog was-kept. That after a-village-in

dhārāḷāne gher pōpaṭ tō, tê pan rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards

pasē malāḍī rāchhī. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,

ēk wāgh^{a}rī tēnī sōḍīnē hāh^{a}rē warāw^{a}tō-tō, tē malyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He

kahētō-tō kē, 'rātī sõ̃ch^{a}nō mar^{a}gaḍō ālyō, kāḷīō kūt^{a}rō ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tô-yē sōḍī dah^{a}ḍah^{a}tī nē ḍah^{a}ḍah^{a}tī rahī.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this

sōk^{a}rō tô āgar hẽḍyō. Hẽḍ^{a}tā̃ hẽḍ^{a}tā̃
boy on-the-other-hand further walked. In-walking in-walking

madārī hõmō malyō. Ēnō badhō vēh, tum^{a}ḍī, mhōr,
a-snake-charmer opposite was-met. His all costume, gourd, pipe,

badhũ-y hō rupīē rāchhyu. Mhōr wajāḍī
all-even hundred on-rupee was-kept. The-pipe having-caused-to-sound

jōī tô chīdhũ, 'barōbar wājī.' Pasē
having-seen then it-was-made (i.e. *said*), *'correctly it-sounded.' Afterwards*

āgar hẽḍyō. Hẽḍ^{a}tā̃ hẽḍ^{a}tā̃ wachāryũ kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my

mōṭā bhaï põhē jaū.' Tā̃ jyō anē taiṇē bhaï
elder brothers near I-may-go.' There he-went and the-three brothers

põhē hāp kāḍyō. Tē-thī taiṇē bhaï dēchhī-
near a-snake was-produced. Thereon the-three brothers having-seen-

dēchhīnē nāṭhā. Mōṭā bhāiē chīdhũ, 'tẽ ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this

chhũ kaḷyũ? Ṭẽ bāp^{a}nũ kal bōḷyũ, jatō
what was-done? By-thee of-the-father the-family was-disgraced, going

rēhē mālā hāh^{a}dā dhēḍ.' Pasē bāp põhē jyō.
remain my father-in-law Dhēḍ.' Afterwards the-father near he-went.

Bāp^{a}nē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.

Pasē bāpē chīdhũ, 'māḍō ḍīch^{a}ḍō śā̃nō? Ṭũ ṭāḍē
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee

phāvē, tā̃ ja. Ṭũ māḍā ghaḍ-mā̃ naï.' Bāpē kayũ
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said

kē, 'ṭũ māḍā ghaḍ-mā̃ āyō, ṭô ṭāḍũ bhōthũ wāḍī-nā̃chhēś.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore

sēmāḍē talāw^{a}ḍī upar jaï bēṭhō. Tā̃ ēk hāp ḍōkũ
in-the-field a-tank on having-gone he-sat. There a snake head

kāḍhīnē jōī ryō-tō. Tārē kaṇḍīānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake

bār kāḍ^{a}wānũ kayũ, nē chīdhũ kē, 'pēlō hāp ḍōkũ
out of-taking-out it-was-said, and it-was-said that, 'that snake head

kāḍhī r^{a}yō-se, tē mārō mõmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake

pasē pāsu āw^{a}wānũ wasan āpī jyō. War^{a}tī ēnā
afterwards back of-coming promise having-given went. Thereupon his

mõmā mõmīyōē, 'nā jawā,' kayũ. Pasē
(*by*) *maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards*

kayũ kē, 'mõ̃mā, manē ēk wār jaï āw^{a}wā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come

dō.' Nāg Dēw^{a}tānē wāsā thaī. Pasē pōtānā dhaṇī pō̃hē
allow.' Snake to-God speech became. Afterwards his-own master near

āvīnē kahē kē, 'mārō mõ̃mō āvē, tô em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus

kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards

maṇī māg^{a}jō.' Nē war^{a}tī mõ̃mō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and

chīdhũ, 'mājya mājya, jē mõ̃gũ, tē āpũ.' Pasē pēlē sōk^{a}rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy

kayũ kē, 'maṇī āpũ, tô bhõ̃nīyānē sutō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made

āw^{a}wā dēũ.' Maṇī mõ̃mē kāḍī āpī.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.

Pasē ēwō ē ṭēk^{a}rē ūṭhī beṭhō. Pasē tô,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,

'hōnānō mhēl, ghōḍānī pāy^{a}gā thai-jāō,' em kayũ; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace

nē pāy^{a}gānē chôphēr kōṭ bãdhayō (*for* bãdhāyō). Hawār thayũ.
and troops on-four-sides battlements was-made. Morning became.

Hau lōk kahē kē, 'wag^{a}ḍō tō, nē ā śũ thayũ? Hōṇānō
All people say that, 'open-land it-was, and this what became? Of-gold

mhēl śō ā?' War^{a}tī kahē, 'chīyā gõ̃m^{a}nō rājā āīnē
a-palace what this?' Then they-say, 'what of-village king having-come

wasyō-se?' Wôṇīyā dīch^{a}rīō paiṇāw^{a}wā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.

Pasē wôṇīyā chyā̃y rayā? nē rājē sōḍī paiṇāī-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-

dīdhī, nē nagārā̃ āthī nē ḍaṇ^{a}kā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and

khai-pīnē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀḶĀ.[1]

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

[1] Dhārāḷās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōḷī caste.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharāḷā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. 'Go away, you father-in-law Ḍhēḍ.[1]' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, '*you*'re not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.[2]' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

[1] A Ḍhēḍ is a low-caste scavenger. The expression is a term of abuse.

[2] In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VAḌŌDARI.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭaṇī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.[1] The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw^{a}lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdarī. Vaḍōdarī does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭīdārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ŏ*, as in *mȭ*, in; *kŏn*, the ear; for *mā̃* and *kān*, respectively.

Ā is shortened before *ī*, as in *bhaī*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēṭ*^{a}*lā*, for *kēṭ*^{a}*lā*, how many; *chēwaḍāw*^{a}*wũ*, for *kēwaḍāw*^{a}*wũ*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur^{a}tī; thus, *pōttānō*, own; *badhdhũ* for *badhũ*, all.

S often becomes *h*, as in *hā̃bh*^{a}*ḷī*, for *sā̃bh*^{a}*ḷī*, having heard; *ham*^{a}*jāwũ*, for *sam*^{a}*jāwũ*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēś*, a country; *hōīś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārũ-chhũ*, I am *or* thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīlī.

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[1] See Vol. IX, Part III., pp. 198 and ff.

GĀMAḌIĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmaḍiā of the centre and north-west Ahmedabad district does not differ materially from the Pāṭīdārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hôt* in *bharyũ-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

GĀMAḌIĀ OF AHMEDABAD. (DISTRICT AHMEDABAD).

એક માણસને બે દિચરા હતા. ને તેમોંના નોનાએ બાપને ચીધું કે બાપા માલમતાનો મારો ભાગ મને આલો. અને બાપે માલમતાની વેંહચણી કરી. ને થોડા દી કડે નોનો છૈયો સઘળું ભેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામોં પૈસો ખરચી નોંખ્યો. ને તે પછી તે દેશમોં મોટો કાળ પડયો, ને તેને તોણ પડવા લાગી. તે દેશના એક શેઠને ત્યાં જયી રહ્યો; જેણે પોતીકા છેતરમોં ભુંડા ચારવા મોકલ્યો, ને જે શેંગો ભુંડા ખઇ રહેતા, તેમોંથી પોતાનું પેટ ખુશીથી ભરયું હત, તે પણ કોઇએ તેને આલી નઇ.

TRANSLITERATION AND TRANSLATION.

Ēk	mānas^{a}nē	be	dich^{a}rā	hatā.	Nē	tē-mō̃-nā	nônāē
One	*to-man*	*two*	*sons*	*were.*	*And*	*them-in-of*	*by-the-younger*

bāp^{a}nē	chīdhũ	kē,	'bāpā,	māl-matānō	mārō	bhāg
to-the-father	*it-was-made* (i.e. *said*)	*that,*	*'father,*	*of-the-property*	*my*	*share*

manē	ālō.'	Anē	bāpē	māl-matānī	vẽh^{a}chaṇī	karī.	Nē
to-me	*give.'*	*And*	*by-the-father*	*of-the-property*	*division*	*was-made.*	*And*

thōḍā	dī	kaḍē	nônō	chhaiyō	sagh^{a}ḷũ	bhēḷũ	karī
a-few	*days*	*after*	*the-younger*	*son*	*everything*	*together*	*having-made*

par-dēś	gayō,	nē	tyā̃	mōj-majā-mō̃	paisō	khar^{a}chī-nō̃khyō.
a-far-country	*went,*	*and*	*there*	*debauchery-in*	*money*	*entirely-expended.*

Nē	tē	pachhī	tē	dēś-mō̃	mōṭō	kāḷ	paḍyō,	nē	tênē
And	*that*	*after*	*that*	*country-in*	*a-mighty*	*famine*	*fell,*	*and*	*to-him*

tôṇ	paḍ^{a}wā	lāgī.	Tē	dēś^{a}-nā	ēk	śēṭh^{a}nē	tyā̃	jayī
want	*to-fall*	*began.*	*That*	*of-country*	*a*	*to-rich-man*	*there*	*having-gone*

rahyō,	jēṇē	pōtīkā	chhētar-mō̃	bhuṇḍā	chār^{a}wā	mōkalyō.	Nē
he-remained,	*by-whom*	*his-own*	*field-in*	*swine*	*to-feed*	*he-was-sent.*	*And*

jē	s̃ēgō	bhuṇḍā	khaï-rahētā	tē-mō̃-thī	pōtānũ	pēṭ
what	*husks*	*the-swine*	*eating-were*	*them-in-from*	*his-own*	*belly*

khuśī-thī	bharyũ-hat,	tē	paṇ	kōiē	tēnē	ālī
happiness-with	*would-have-been-filled,*	*that*	*even*	*by-anyone*	*to-him*	*was-given*

naĩ.
not.

PAṬṬAṆĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭaṇ, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭaṇī. This Paṭṭaṇī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwāṛī through an intermediate dialect which has been dealt with under the head of Rājasthānī.[1] On the east it has the various Bhīl dialects of Mahikantha,[2] and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭaṇī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhaī*. The vowel *a* is changed to *ī* in *dīyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ó*, and is written, in the Gujarātī character ઓ. Thus, ચોંદો *chó̃dō*, for *chā̃dō*, the moon. This broad *o*-sound I represent in transliteration by *ó*. Other examples are *nó̃nō* for *nā̃nō*, small; *mó̃ḍ*^{a}*wũ* for *mā̃ḍ*^{a}*wũ*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, *i.e.*, the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *mā̃j*. Following the principle of the change of *ā* to *ó*, in the word *paṭyól*, a *paṭēl* or village headman, *ē* has been changed to *yó*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nē̃chē*, for *nīchē*, below; *kēmat*, for *kīmat*, price; *vē̃ṭī*, for *vī̃ṭī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *mārīś* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ã*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamã*, for *hamē*, now; *tamã*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamã*, now; *karyu* for *karyũ*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā̃-tā̃*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā̃*, houses; *nōk*^{a}*rā̃*, servants, instead of the standard *gharō*, *nōk*^{a}*rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ચ, છ, and સ that they are

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[1] See *ante*, p. 106.

[2] See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સાવચેત *sāwᵃchēt*, conscious, is actually written છાવસેત *chhāwᵃsēt* in the first specimen, and similarly સાંભળ્યો *sā̃bhaḷyō*, he heard, is written છાંભયેાં. Other examples of the pronunciation of these letters are *sākᵃrī*, for *chākᵃrī*, service; *chyār* or *sār*, four; *pā̃s*, for *pā̃ch*, five; *usō*, for *ū̃chō*, high; *vēsāwū̃*, for *vēchāwū̃*, to be sold; *vē̃sī*, for *vē̃chī*, having distributed; *kharᵃsī*, for *kharᵃchī*, having spent; *sārᵃwū̃*, for *chārᵃwū̃*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū̃* or *sōrū̃*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū̃*, it was asked; *nāsyā*, for *nāchhyā*, *i.e.* *nā̃khyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, *i.e.* is pronounced as *s* (and sometimes written so). Thus, *khēḍū*, or *chhēḍū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, *i.e.* *nā̃khyā*, on being thrown.

Very similarly, when the letter *g* is followed by *ī*, *ē*, or *y*, it is pronounced (and written) *j*. Thus, *lāgᵃwū̃*, to begin; but *lājī*, she began; *lājyā*, they began; *warᵃjyō*, for *waḷᵃgyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōtī*, for *kōṭē*, on the neck; *āṭh* or *āth*, eight; *ēkᵃtu*, for *ēkᵃṭhū̃*, in one place; *dīthō*, for *dīṭhō*, seen; *tēnē*, for *tēṇē*, by him, as well as 'to him'; *ḍakār*, for *dukāḷ*, a famine. *Ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahāḍā*, a few days; *urārī*, for *uḍāḍī*, having squandered; *parᵃwū̃*, for *paḍᵃwū̃*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū̃* or *lōrū̃*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū̃* for *śū̃*, what; *hīd*, for *śīd*, why? *dēh*, for *dēś*, a country; *khuhī*, for *khuśī*, happiness; *kahᵃmīr*, for *kāśmīr*, Kashmīr; *hamᵃjāyō*, for *samᵃjāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēkᵃtu*, for *ēkᵃṭhū̃*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *ḷ*, like *ḍ*, regularly becomes *r*. Thus, *marᵃwū̃*, for *maḷᵃwū̃*, to mingle; *saghᵃru*, for *saghᵃḷū̃*, entire; *āgar* or *āgaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāṭ-wārō*, for *hāṭ-wāḷō*, a shop-keeper; *warᵃjyō*, for *waḷᵃgyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindī *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū̃*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē̃*.

Nouns ending in a consonant, even when masculine, have a plural in *ā̃*. Thus, *gharā̃*, houses; *nōkᵃrā̃*, servants.

The agent-locative ends in *ī*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōtī*, for *kōṭē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā̃*, a father; *mōṭā-bhā̃ī*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī̃* or *mī*. Similarly, we have *tī̃*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āpᵃḍē*, we (including the person addressed); *amārō*, *āpᵃḍō*, our; *tamā̃*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēṇē*),

by him, to him; *ī* or *ī̃*, he (declined regularly, thus, *īnō* or *ī̃nō*, of him); *kuṇ*, who? *hũ*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	*sũ.*	*saïyē, sīyē, sa.*
2	*sẽ, sã.*	*sō.*
3	*sẽ.*	*sĩ, sẽ.*

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natũ āpyu*, was not given. 'I shall be' is *hõiś* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	*mārũ-sũ, mārusu.*	*māriyē-saïyē*, etc.
2	*mārē-sã, mārēsẽ.*	*mārō-sō.*
3	*mārē-sẽ.*	*mārē-sẽ, etc.*

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	*māriś, mārēh.*	*mār*[a]*śũ, mār*[a]*hũ.*
2	*māriś, mār*[a]*śē, mārēh.*	*mār*[a]*śō, mār*[a]*hō.*
3	*mār*[a]*śē, mār*[a]*hē.*	*mār*[a]*śĩ, mār*[a]*hē.*

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawũ*, to go, is *jyō, gyō*, or *jēlō*. That of *āw*[a]*wũ*, to come, is *āyō*. Instead of *jaḍyō*, got, we have *jarō*.

Lēwũ, to take, has its conjunctive participle *lī*, for *laī*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ. (MODASA, DISTRICT AHMEDABAD).

એક મનેખનેં બે સેારા હતા. તેઓમેાંના નેાંનાએ બાપનેં કયુ બાપ માલમતાનેા જે ભાગ મને મરવાનેા હેાય તે મને આપ. તેને તેઓને પુંજી વેંસી આપી. થેારા દારા પસી નેાંને સેારે સઘરૂ એકતુ કર્યું અન વેગરા દેહમેાં જ્યેા અન તાં માંજ-મઝામેાં પેાતાની પુંજી ઉરારી દીધી. સઘરૂ ખરસી નાસ્યા પસી એ દેહમેાં મેાટેા ડકાર પર્યેા ને તેને ખેાટ પરવા લાજી. તે જઈને તે દેહના એક રેવાહીને તાં રયેા. તેને પેાતાના છેતરમેાં ભુંડેા સારવાને તેને મેાકલ્યેા. જે ઠુંઢાં ભુંડેા ખાતાં તાં તેવતી પેાતાનું પેટ ભરવાની તેને મરજી થઈ, પન કેાઈએ તેને આપ્યાં નહીં. અન જાને તે છાવસેત થયેા તાને તેને કયુ, મારા બાપને ચેટલા મજુરેાને પુહકર રેાટલા સેં, પન હુતેા ભૂખે મરૂસું. હુ ઉઠીને મારા બાપ કને જેહ ને તેને કેહ કે બાપ મીં પરમેહર હામા ને તારી આગર પાપ કીધું સેં ને હમ હુ તારેા સેારેા કહેવાવા જોગ નથી. મને તારા નેાકરેામેાંના એક જેવેા ગન. તે ઉઠયેા અન બાપ કને જ્યેા, ને તે હજી ઘનેા વેગરેા હતેા તાને તેને બાપે દીઠેા ને તેને દીયા આઈ ને તે દેાંરીને તેને કેાતી વરજ્યેા ને તેને બસી કીધી. સેારે તેને કયુ બાપ મી પરમેહર હામા ને તારી આગર પાપ કીધું સેં હમ તારેા સેારેા કહેવાવા જોગ નથી. પન બાપે પેાતાના સાકરાંને કયુ કે હેાથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાતી વેંટી ઘાલેા ; ને પજે જેારા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારેા સેારેા મુએા તેા ને પાસેા જીવતેા થયેા સેં ; ને ખેાવાયલેા તેા ને જરેા સેં. ને તેઓ આનંદ કરવા લાજ્યા.

હમ તેનેા વરેા સેારેા છેતરમેાં હતેા. ને તે આવતાં ઘર કને આયેા ; તાને તેને રાગ અન નાસ છાંભર્યેા. તેને સાકરાંમેાંના એકને બેાલાવીને પુસ્યુ, આ હું સેં. તેને તેને કયુ તારેા ભઈ આયેા સેં, ને તારા બાપે એક વરી ઉજાની આપી સેં, કેમકે તે હેમખેમ પાસેા મર્યેા સેં. પન તેને કરેાધ કર્યેા ને માંઈ આયાને રાજી નતેા. માતે તેના બાપે બાર આઈને તેને હમજાયેા પન તેને જબાપ દેતાં બાપને કયુ જે આટલાં વરહથી તારી સાકરી કરૂં સું, ને મી કધી તારેા હુકમ એાતર્યેા નથી, તેાપન મારા મીત્રેા હાથે ખુહી કરવાને તીં મને બેાકરૂ પન કધી નતું આપ્યુ. આ તારેા સેારેા જેને તારૂ ઘરબ સેંનારેા હાથે ઉરારી દીધુ તે જેઓ આયેા કે તીએ તેને માને વરી ઉજાની આપી. તેને તેને કયુ, સેારેા રેાજ તુ મારા હાથી સેં અન મારૂ સઘરૂ તારૂ સેં. આપડે ખુહી થવું જોઈતુ હતુ તથા હરખાવું જોઈતુ હતુ; કેમકે આ તારેા ભઈ મુએા તેા તે પાસેા જીવતેા થયેા સેં ; ને ખેાવાયલેા તેા જર્યેા સેં.

[No. 14.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ. (MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh^{a}nẽ be sōrā hatā. Tēō-mõ-nā nõnāē bāp^{a}nẽ
A to-man two sons were. Them-in-of by-the-younger to-the-father

kayũ, 'bāp, māl-matānō jē bhāg manē mar^{a}wānō hôy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me

āp.' Tēnē tēōnē puñjī vẽsī āpī. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after

nõnē sōrē sagh^{a}ru ēk^{a}tu karyu, ana vēg^{a}rā dēh-mõ jyō,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,

ana tã mãj-majhā-mõ pōtānī puñjī urārī-dīdhī. Sagh^{a}ru
and there debauchery-in his-own property was-squandered-away. Everything

khar^{a}sī-nāsyā-pasī ē dēh-mõ mōṭō ḍakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him

khōṭ par^{a}wā lājī. Tē jaīnē tē dēh^{a}nā ēk rēwāhīnē tã rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.

Tēnē pōtānā chhētar-mõ bhunḍō sār^{a}wānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What

ḍhunḍhã bhunḍō khātã-tã, tē-watī pōtānũ pēṭ bhar^{a}wānī tēnē mar^{a}jī
husks the-swine eating-were, those-with his-own belly of-filling to-him desire

thaī, pan kōīē tēnē āpyã nahĩ. Ana jānē tē chhāw^{a}sēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,

tānē tēnē kayu, 'mārā bāp^{a}nē chēṭ^{a}lā majurōnē puh^{a}kar rōṭ^{a}lā sẽ,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,

pan hu-tô bhūkhē maru-sũ. Hu uṭhīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near

jēh, nē tēnē kēh kē, "bāp, mĩ Par^{a}mēhar hāmā nē tārī
will-go, and to-him I-will-say that, "father, by-me God against and of-thee

āgar pāp kīdhũ-sẽ, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me

tārā nōkarō-mõ-nā ēk jēwō gan."' Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count."' He arose and the-father near went. And he

hajī ghanō vēg^{a}rō hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

dīyā āī, nē tē dō̃rīnē tēnē kōtī war^{a}jyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss

kīdhī. Sōrē tēnē kayu, 'bāp, mī Par^{a}mēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against

nē tārī āgar pāp kīdhũ-sē̃; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy

nathī.' Pan bāpē pōtānā sāk^{a}rā̃nē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than

hārā̃ lug^{a}rā̃ lī-āō, nē tē ēnē pērāō; nē ēnē hātī
good robes bring, and those to-him put-on; and to-this-one on-hand

vē̃ṭī ghālō, nē pajē jōrā pērāō; nē āp^{a}ḍē khāīnē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing

kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw^{a}tō thayō-sē̃;
may-do, because-that this my son dead-was, and again living become-is;

nē khōwāy^{a}lō-tō, nē jarō-sē̃.' Nē tēō ānand kar^{a}wā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō̃ hatō. Nē tē āw^{a}tō̃ ghar
Now his great son the-field-in was. And he in-coming the-house

kanē āyō, tānē tēnē rāg ana nās chhā̃bharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him

sāk^{a}rā̃-mō̃-nā ēk^{a}nē bōlāvīnē pusyu, 'ā hũ sē̃?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him

tēnē kayu, 'tārō bhaī āyō-sē̃, nē tārā bāpē ēk warī
to-him it-was-said, 'thy brother come-is, and thy by-father a great

ujānī āpī-sē̃ kem-kē tē hēm-khēm pāsō maryō-sē̃.' Pan
feast given-is because-that he safe-sound back-again got-is.' But

tēnē karōdh karyō, nē mā̃ī āyānē rājī natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āīnē tēnē ham^{a}jāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.

Pan tēnē jabāp dētō̃ bāp^{a}nē kayu, 'jō, āṭ^{a}lā̃
But by-him reply in-giving to-the-father it-was-said, 'see, so-many

warah-thī tārī sāk^{a}rī karũ-sũ, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order

ōtaryō-nathī, tô-pan mārā mitrō-hāthē khuhī kar^{a}wānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making

tī̃ manē bōk^{a}ru pan kadhī natũ-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom

tāru gharab sē̃nārō-hāthē urārī-dīdhu, tē jēō āyō kē tīē
thy living harlots-in-company was-wasted-away, he as came that by-thee

tēnē mātē warī ujānī āpī.' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sẽ, ana māru sagh^{a}ru tāru sẽ.
daily thou of-me in-company art, and mine everything thine is.
Āp^{a}ḍē khuhī thawũ jōītu hatu, tathā har^{a}khāwũ
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
jōītu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
jīw^{a}tō thayō-sẽ; nē khōwāy^{a}lō-tō, jaryō-sẽ.'
living become-is; and lost-was, found-is.'

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ. (DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણ પટચેાલ અને માટયમ બારેાટ

Scene: પલાચરની ભાગેાળ.

માટયમ—(ધાંટેા પાડીને) એ દેવકણુદા આવેા તેા ખરા.

દેવકણુ—(પાસું જોઈને) ઓહેાહેા, બારેાટ, તમે આંહીં ચ્યાંથી ?

માટયમ—આંહીં આયે બે દાડા થ્યા, જાણેાજ સેા તેા ક શમેા ફરી જ્યેા સેં, નકર ભાટ ભરાંમણને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તેા મજુરી કરી કરીનેં તુંમલીઅ તુટી જાય સેં. ઈનું હત્યાનાહ જાય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈનું હારૂં થજો ક મારગમાં પહેારના જેવું દખ નથી.

દેવકણુ—લ્યેા ઠીક થ્યું તમે આયા તે. ગામમાં સેા તે બે ધડી વાતચેંત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણ પડયાં સેં. ભઈ શા, જરા મંદરમાં જાઓ ને બાવાજીનેં કહેા ક, ઠાકેારજીનેા થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યેાનેં જમાડવા કાળી રેાટીનેા વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણે લેાક આલે એ લે જો.

માટયમ—હારૂં, હું જાઉં સું, પણ જરા ઘરની કહેાળશમની તેા વાત કહેા.

દેવકણુ—હૈા કહેાળશમ સેં. ભઈ શા, વીઘેાટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીઆ તેા એટલા, ફ્ચીર તેા એટલા, ચેટલાનું પુરૂં કરિઅ ?

માટયમ—ભા, કણબી તેા રાજા સેં. ભવૈયાનેા વેત તેા પહેલેા કરવેા પડહે, ચ્યમક બે વરહાં ઉપર ઈઆંનેા રાજીપેા નતેા. એટલં ગામમાં ઢેારાં માણહાંનેા હુબાટેા વળી જ્યેા તેા.

દેવકણુ—ખરૂં કહેા સેા, એ તેા ખરે લેખે સેં, બીજાનું તેા થતું અહે ઈમ થહે, પણ આંયાંનું તેા કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણ ગઉ પરતીપાળ સેા ; કહે સેં ક–નહિ ક કણબી આંહે કરેાડ ; મેાર સેં, ચેાર સેં, અતિતસેં, ફ્ચીર સેં, મહેતેા સેં, મશંદી સેં, કુણ ન્હે ? હૈા તમારે વાહે.

દેવકણુ—હાચી કહેા સેા, બારેાટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તેા ગામના ધણીરણી હમે હતા.

માટયમ—હેાવે, બાપા, મારેા ઈનં મારેા, ને જીવાડેા ઈનેિ જીવાડેા તમારા મેાટાભાંઈ અમેાનેં પહેલાં ભાટાંવાળાં આલ્યાં તાં તે અજીએ અમારા સૈયા આશી બેાલે સેં.

દેવકણુ—લ્યેા પટચેાલ, રામ રામ, પાસા ભેગા થજો.

[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ. (DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw^{a}kaṇ Paṭyôl anē Māṭyam Bārōṭ.
Dēw-kṛishṇa Paṭēl and Māṭyam Bard.

Scene—

Palāchar^{a}nī bhāgōḷ.
Of-the-Palāchar the-precincts.

Māṭyam.—(Ghā̃ṭō pāḍīnē) Ē Dēw^{a}kaṇ-dā, āwō tô, kharā.
Māṭyam.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dās come indeed, in-truth.

Dēw^{a}kaṇ.—(Pāsũ jōīnē) Ōhōhō, bārōṭ, tamē ā̃hī̃ chyā̃-thī ?
Dēw-kaṇ.—(Back having-looked) Ho ! Bard, you here where-from ?

Māṭyam.—Ā̃hī̃ āyē be dāḍā thyā. Jāṇō-j-sō tô ka śamō pharī jyō-sẽ, nakar bhāṭ bh^{a}rā̃maṇ^{a}nẽ dēhāwar tē hīd jawũ paḍē ? Tamā̃ har^{a}khā bāpā pāhē āīnē śakan nā̃kh^{a}tā, ka nhāl thaī jatā. Hamā̃ tô majurī karī karīnẽ tũm^{a}lī-a tuṭī jāy-sẽ. Ī̃nũ hatyānāh jāy. Mẽmaī-mā̃ Mātā Kāḷ^{a}kānũ
Māṭyam.—Here on-the-having-come two days became. Knowing-verily-you-are indeed that the-time having-turned gone-is, otherwise (to)-the-Bard to-the-Brāhmaṇ (into-)a-foreign-country that why to-go falls ? You like gentleman near having-come a-request (we-)used-to-throw, that satisfied having-become (we-)used-to-go. Now on-the-other-hand labour having-done having-done the-head-even being-broken going-is. Of-this destruction may-go. Bombay-in (of-)mother of-Kālikā

khappar sālē-sẽ. Ĩnũ hārũ thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār^{a}g-mã̄ p^{a}hôr^{a}nā jēwũ dakh nathī.
the-way-in of-last-year the-like pain is-not.

Dēw^{a}kaṇ.— Lyō, ṭhīk thyũ tamē āyā tē. Gām-mã̄
Dēw-kaṇ.—Take (i.e., *well*), *nice it-was you came that. The-village-in*
sō tē be ghaḍī wāt-chẽt puswā thahē.
you-are (for-)that two gharīs conversation the-asking will-be.
Bhaī, jarā mārē utāwal sẽ. Gām-mã̄
Brother, a-little to-me hurry is. The-village-in
chēṭ-lã̄ gham^{a}hāṇ paḍyã̄-sẽ. Bhaī Śā,
how-many crowds fallen-are. Brother Sir,
jarā mandar-mã̄ jāō, nē bāwā-jīnẽ k^{a}hō
for-a-little the-temple-in go, and to-the-holy-person say
ka, 'ṭhākōr-jīnō thāḷ kar^{a}wā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
āī sẽ ē badhī mur^{a}tyōnẽ jamāḍ^{a}wā
having-come are those all to-holy-men to-cause-to-eat
kāḷī rōṭīnō vēt thāy ĩm nathī.'
black of-bread the-opportunity may-be so not.'
Gām-mã̄ pharī-pharīnē har^{a}dhā par^{a}māṇē
The-village-in having-gone-round (their-)faith according-to
lōk ālē, ē lē-jō.
people give, that having-taken-go.

Māṭyam.—Hārũ, hũ jāũ-sũ, paṇ jarā ghar^{a}nī
Māṭyam.—Good, I going-am, but for-a-little of-the-house
k^{a}hōḷ-śam^{a}nī tô wāt k^{a}hō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^{a}kaṇ.— Hau k^{a}hōḷ-śam sẽ. Bhaī Śā, vīghōṭīnũ
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment
dham^{a}hāṇũ sālē-sẽ. Ĩ-mã̄ waḷī
the-disturbance going-on-is. This-in-(i.e., *in-addition-to*) *also*
pēlā bhawaiyā āyā-sẽ. Gām-mã̄ ṭ^{a}hēlīā
those players come-are. The-village-in beggars
tô ēṭ^{a}lā, phachīr tô ēṭ^{a}lā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
chēṭ^{a}lānũ purũ karia?
of-how-much full may-we-make?

Māṭyam.— Bhā, kaṇ^{a}bī tô rājā sẽ. Bhawaiyānō
Māṭyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players
vēt tô p^{a}hēlō kar^{a}wō paḍ^{a}hē, chyam-ka
opportunity indeed first to-make will-fall, because-that

be warahã̃ upar ĩã̃nō rājīpō natō.
two years above (i.e., *past*) *of-them satisfaction was-not.*

Ēṭ^{a}lã gām-mã̃ ḍhōrã̃ māṇ^{a}hã̃nō
In-so-much(*-time*) *the-village-in the-cattle of-the-men*

hubāṭō waḷī jyō tô.
a-heavy-blow having-turned went indeed.

Dēw^{a}kaṇ.—Kharũ k^{a}hō-sō. Ē tô kharē lēkhē
Dēw-kaṇ.—True saying-you-are. That indeed in-truth in-writing

sẽ, bījānũ tô thatũ ahē, ĩm
is, (*that-*)*of-others on-the-one-hand being may-be, so*

thahē; paṇ ã̃yã̃nũ tō kar^{a}wũ
it-will-be; but (*that-*)*of-these on-the-other-hand to-make*

paḍ^{a}hē.
it-will-fall.

Māṭyam.—Bhā, bhāṭ bh^{a}rã̃maṇ gaū par^{a}tīpāḷ sō, k^{a}hē-sẽ
Māṭyam.—Father, Bard Brāhmaṇ cow protector you-are, saying-they-are

ka nahi ka, 'kaṇ^{a}bī ã̃hē karōḍ'?
or not that, 'the-cultivator at-the-back ten-millions'?

Mōr sẽ, chōr sẽ, atit sẽ, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant

sẽ, m^{a}hētō sẽ, maśandī sẽ. Kuṇ nhē?
there-is, accountant there-is, clerk there-is. Who is-not?

Hau tamārē wāhē.
All at-your at-the-back.

Dēw^{a}kaṇ.— Hāchī k^{a}hō-sō, bārōṭ; paṇ āgaḷyā dāḍā
Dēw-kaṇ.—A-true(*-story*) *saying-you-are, Bard; but former days*

jyā, p^{a}hēlã̃ tô gām^{a}nā dhaṇī-raṇī
are-gone, at-first on-the-other-hand of-the-village masters

hamē hatā.
we were.

Māṭyam.—Hôwē, bāpā, mārō ĩnẽ mārō, nē
Māṭyam.— Yes, Sir, you-may-kill him you-may-kill, and

jīwāḍō ĩnẽ jīwāḍō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your

mōṭā-bhāī amōnẽ p^{a}hēlã̃ bhāṭā̃-wāḷã̃ ālyã̃-tã̃,
by-grandfather to-us formerly the-bards'(*-fields*) *given-were,*

tē ajī-ē amārā saiyā āśī bōlē-sẽ.
(*for-*)*that still-even our sons blessing saying-are.*

Dēw^{a}kaṇ.— Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kaṇ.—Take (i.e., *well*), *Paṭēl, Rām Rām, again met*(*-with-me*)

thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-kṛishṇa-dās, the village headman.
Māṭyam, a bard.

Scene :—A gate of the village Palāchar.

Māṭyam (*in a loud voice*)—This is Dēw-kṛishṇa-dās I see, isn't it ?

Dēw-kṛishṇa-dās (*looking round*)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māṭ.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhmaṇs travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kāḷikā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māṭ.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māṭ.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māṭ.—Friend, you're the protector of bards and Brāhmaṇs and cows. Doesn't the saying run, 'Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māṭ.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Paṭēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwāṛī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars :—

Kachchhī	spoken by	311,000	people.
Kāyasthī	,,	500	,,
Gujarātī	,,	205,500	,,
Āyarī or Āhīrī	,,	30,500	,,
Hindōstānī	,,	3,000	,,
	TOTAL	550,500	

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,[1] and Āyarī or Āhīrī under the Bhil languages.[2]

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

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[1] Vol. IX, Pt. I.

[2] Vol. IX, Pt. III., pp. 63 and ff.

KĀṬHIYĀWĀḌĪ.

The Gujarātī spoken by the educated classes of the Peninsula of Kathiawar is, as usual. the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhīāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarātī which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōraṭhī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ^anō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken.		Number of speakers.
Bombay Town and Island . .		25,000
Kathiawar—		
Jhālāwāḍī	437,000	
Sōraṭhī	733,000	
Hālāḍī	770,000	
Gōhilwāḍī	631,000	2,571,000
TOTAL .		2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarātī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *vichārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhaī* for *bhāī*, a brother; *khaīnē*, for *khāīnē*, having eaten. So we have the change of *ī* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ŏ*, is rather common. We have even *ghŏḍō*, a horse. The past participle of *jawũ*, to go, is always written *jīyŏ*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *hatŏ*), was; *paḍyō* (not *paḍyŏ*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sā̃dō* for *chā̃dō*, the

moon; *sār^{a}wũ*, for *chār^{a}wũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ^{a}wũ*, for *chaḍ^{a}wũ*, to mount; *pā̃s*, for *pā̃ch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk^{a}rō*, for *chhōk^{a}rō*, a son; *pasē*, also spelt *pachhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weepest, here written with *chh*); *se*, often written *chhe*, he is; *śēṭē*, for *chhēṭē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dīch^{a}rō*, for *dīk^{a}rō*, a son; *chēṭ^{a}lā*, for *kēṭ^{a}lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hā̃hā*, for *sā̃sā̃*, want; *dah*, ten; *vīh*, twenty; *dēh*, for *dēś*, a country; *par-dēh*, a foreign country; *māṇah*, for *māṇas*, a man; *warah*, for *waras*, a year; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular સ્હ which bears the same relation to સ *s*, that ખ *kh*, does to ક *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate સ્હ by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hā̃hā*, for *sā̃sā̃*, want; *s'hārō*, for *sārō*, good; *s'hā̃bharyũ*, for *sā̃bhaḷyũ*, he came to his senses; *s'hāb^{a}dō*, standing up; *s'hāthī*, for *sāthī*, a servant; *s'hapar^{a}mō*, for *sapar^{a}mō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thī*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waü*, a wife; *rē*, for *rahē*, he remains. The letter *ḷ* usually becomes *r*. Thus, *sārya*, for *chhāḷā̃*, husks. A final vowel is optionally nasalized. Thus, *āṭ^{a}lē̃*, thereupon; *pachhē* or *pachhē̃*, after; *kōyē̃*, by anyone; *nē* or *nē̃*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^{a}tī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā̃*). Thus, *jaṇānē*, to a man (*jaṇ*); *bāp^{a}nē* or *bāpānē*, to a father; *gāṇā̃*, songs; *bhũḍ^{a}ḍā̃*, swine; *ghōḍā* or *ghōḍā̃*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōṭhya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā̃*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *māṇahũ*, men; *dīch^{a}rīyũ*, daughters; *gāyũ*, cows; *s'hāthīyũnē*, to his servants; *rā̃ḍũnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āṭ^{a}lē̃*, thereon; *kōyē̃*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwaḍāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im^{a}nē* or *tem^{a}nē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy^{a}ḍō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhaīnē*, (consciousness came) to him; *ā-bhīyānũ ōjh^{a}rũ*, his belly. *Kuṇ* or *kōṇ* is 'who?', *kunō* is 'whose?', *śō* (fem. *śī*, neut. *śũ*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	*sũ.*	*sayẽ.*
2	*sũ.*	*sō.*
3	*se.*	*se.*

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatō* or *tō*, as in other northern Gujarat dialects. *Nŏtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	*mārũ-sũ.*	*mārīẽ-sayẽ.*
2	*mārũ-sũ, māras.*	*mārō-sō.*
3	*mārē-se.*	*mārē-se.*

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *māras*, thou strikest. The imperfect is *mār*ᵃ*tō-tō*. The past participle is *māryō*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārīś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ṇō*. Thus, *bharāṇō*, he was filled; *jhalāṇō*, he was seized; *lūṭāṇō*, he was plundered; *marāṇō*, he was killed.

The verb *jawũ*, to go, has its present participle *jātō*, not *jatō*, and its past tense *jīyŏ*. In this word the final *o* is always written in the specimens as *ŏ*, not as *ō*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātō*.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ. JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણાને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને કીધું કે, બાપા, આપડા મઝીઆરામાંથી મને મારો ભાગ આપો. આટલેં ઈને બાપે બધી ઘરવખરી વેંચી દીધી. થોડા દી ચેડે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના જે પૈસા આવ્યા ઈ લૈને પરદેહમાં જીયો, ને ઇયાંકણે પોતાનું બધું ગોઠે ઇમ ઉડાડવા માંડયું. આટલેં થોડા દીમાં તો બધું ખુટી રિયું. એટલામાં ઈં દેહમાં-જ ભારે કાળ પડયો. તારેં ઈને ખાવાના સ્હાંહા પડયા. પછેં ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયાં જઈને સ્હાથી રિયો. ઇયાં કણે આભઈ તો ઓલ્યા ધણીનાં ભુંડડાં વગડામાં સારવા જીયા. પણ ભુંડડાં તો સાર્યં ખાય, ઈ માણહથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયેં કઈ નો આપ્યું; આટલેં આભીયાનું ઓઝરૂં નો ભરાણું તારેં ભઈને સ્હાંભર્યું, કે મારા બાપને ઘરે તો ચેટલા દાડિયા રળે છે. વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આંઈ મારે તો લાંઘણ્યું કરવી પડેછે. તો લાવને, હું સ્હાબદો થઈને મારા બાપ પાંહેં જઉં, અને તેમને જઈને કઉં કે, બાપા, હું તમારો નેં પરભુનો સોર સું; હું તો કપાતર જાગ્યો. પણ હશે સોરૂ કસોરૂ થાય, પણ માવતર કમાવતર થાય નઈં, ઇમ જાણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્હાબદો થિયો અને પોતાના બાપ પાંહેં જીયો. ઈને બાપે તો ઈને શેટેથી ભાળ્યો કે અંતરમાં દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીચરાની કોટે બાઝી પડયો ને બચીયું ભરવા માંડયો. સોકરો બોલ્યો, બાપા, હું તો તમારો નેં પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જેવાનો દીચરો કેવરાવા જોગ રિયો નથી. ઈનેં બાપે સ્હાથીયુંને કયું કે, જાઓ, ઘરમાંથી સ્હારો સ્હવાધો લાવીનેં ઈને પેરાવો, ને હાથમાં વેઢવીંટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્હપરમો દી ગણીને જમણવાર કરો તથા ધોળમંગળ ગવરાવો. સ્યાથી કે આજ મેં મુવો ધારેલો દીચરો સ્હજીવન દેખ્યા, અને ખોવાણેલો જડયો સે. પછે બધા લીલાલેર કરવા માંડયા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જીયો તો; ઇયાંથી પાછો વળી ઘર પાંહેં તે આવ્યો તારે પોતાને ઘરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંભ્યાં. પછેં ઈને સાકરને સ્હાકરી પૂસ્યું કે, આજ ઘરે શી ધામધોમ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજી થઈને તમારે બાપે આજ ગોઠય કરી સે. આથી ઈ એવો રીશેં બળ્યો કે ઘેર જીયો-જ નઈ. એથી ઈને બાપે આવીને ફોહલાવા માંડયો. તારેં ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણ મેં તમારી સાકરી કરી, ને તમારૂં એકે વેણ વાઢયું નઈ; તોય મને તો મારા ભઈબંધને ગોઠય દેવા સ્હારૂ એકે રાભરૂ નો અપાણું; અને જ્યારે રાંડુની રમતમાં તમારી માયાને ઉડાડનાર દીકરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહો-જ સું, ને મારી બધી મુડી પણ તારી-જ સે. હારૂ એ કે આ ટાણે તો આપણે આણંદ કરવો જોયેં; સ્યાથી કે, આ તારા મુવા ધારેલા ભઈને જીવતો દીઠો, અને ખોવાણેલો આજ જડયો સે.

[No. 16.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ. JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇānē be sōk^{a}rā hatā. Tī-mā̃-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his

bāp^{a}nē kīdhū̃ kē, 'bāpā, āp^{a}ḍā majhiārā-mā̃-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my

bhāg āpō.' Āṭ^{a}lē̃ inē bāpē badhī ghar-wakh^{a}rī vē̃chī
share give.' Thereupon by-his by-father all living having-divided,

dīdhī. Thōḍā dī chēḍē nānē tô pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own

bhāg^{a}nū̃ badhū̃ vēchī-sāṭī īnā jē paisā āvyā ī
of-share all having-disposed-of of-that what money came that

lainē par-dēh-mā̃ jīyô, nē iyā̃-kaṇē pōtānū̃ badhū̃
having-taken foreign-country-in went, and there his-own all

gōṭhē im uḍāḍ^{a}wā mā̃dyū̃. Āṭ^{a}lē̃ thōḍā dī-mā̃ tô
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand

badhū̃ khūṭī-riyū̃ ēṭ^{a}lā-mā̃ ī dēh-mā̃-j bhārē kāḷ
all had-been-expended then that country-in-verily a-mighty famine

paḍyō. Tārē̃ īnē khāwānā s'hā̃hā paḍyā. Pachhē̃ ī ēk tē
fell. Then to-him of-food want fell. Afterwards he one that

dēh^{a}nā s'hārā wabhāwāḷā āśāmīnē iyā̃ jainē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer

riyō. Iyā̃-kaṇē ā-bhai tô ōlyā dhaṇīnā̃ bhū̃ḍ^{a}ḍā
remained. There-near he indeed of-his of-master swine

wag^{a}ḍā-mā̃ sār^{a}wā jīyā. Paṇ bhū̃ḍ^{a}ḍā̃ tô sārya khāy, ī
field-in to-graze went. But swine indeed husks eat, that

māṇah-thī khawāy naī̃, nēkē tô ī khainō
a-man-by could-be-eaten not, otherwise indeed that having-eaten

nabhat. Waḷī inē kōyē̃ kaī̃ nō āpyū̃; āṭ^{a}lē̃
would-have-lived. And to-him by-anyone anything not was-given; thus

ā-bhīyānū̃ ōjh^{a}rū̃ nō bharānū̃. Tārē̃ bhainē s^{a}hā̃bharyū̃ kē, 'mārā
his belly not was-filled. Then to-him senses-came that, 'my

bāp-nē gharē tô chēṭ^{a}lā dāḍiyā raḷē-chhe, waḷī
in-of-father at-house indeed how-many hired-servants earning-are, again

imanē khāwā-pīwā paṇ mabalakh maḷē-chhe, nē ā̃ī
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here

mārē tô lā̃ghaṇyũ karvī paḍē-chhe. Tô lāwnē, hũ s'hābdō
to-me indeed fasting to-be-done falling-is. So come, I arisen

thaīnē mārā bāp pā̃hē̃ jaũ anē temnē jaīnē kaũ
having-become my father near may-go and to-him having-gone I-may-say

kē, "bāpā, hũ tamārō nē̃ Parabhunō sōr sũ; hũ tô kapātar
that, "father, I your and of-God thief am; I indeed unworthy

jāgyō. Paṇ haśē, sōru kasōru thāy, paṇ māwatar kamāwatar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents

thāy naī̃, im jāṇī manē tamārē iyā̃ dāḍiyō rākhō."' Im
may-be not,[1] thus considering to-me on-your near servant keep."' Thus

wachārī tē s'hābdō thiyō anē pōtānā bāp pā̃hē̃ jīyō. Īnē
having-thought he arisen became and his-own father near went. By-his

bāpē tô īnē śēṭē-thī bhāḷyō kē antar-mā̃
by-father on-his-part to-him distance-from he-was-seen that heart-at

dayānō umaḷkō āvyō. Tē-thī haḍī-kāḍhī dīchrānī kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck

bājhī paḍyō nē bachīyũ bharwā mā̃ḍyō. Sōkrō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began. The-son said, 'father,

hũ tô tamārō nē̃ Parabhunō ēwō gunēgār thiyō-sũ, kē tamārā
I indeed your and of-God so sinner become-am, that your

jēwānō dīchrō kēwrāwā jōg riyō nathī.' Īnē̃ bāpē
of-like son to-be-called worthy remained not.' His by-father

s'hāthīyũnē kayũ kē, 'jāō, ghar-mā̃-thī s'hārō s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garments

lāvīnē īnē pērāwō; nē hāth-mā̃ vēḍh-vī̃ṭī, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet

pagarkhā̃ pērāwō; waḷī āj s'haparmō dī gaṇīnē jamaṇwār
shoes put-on; and to-day festival day having-counted a-feast

karō, tathā dhōḷmaṅgaḷ gawrāwō. Śyā-thī kē, āj mē̃ muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead

dhārēlō dīchrō s'hajīwan dēkhyō; anē khōwāṇēlō, jaḍyō-se.'
considered son alive was-seen; and was-lost, found-is.'

Pachhē badhā līlā-ler karwā mā̃ḍyā.
Afterwards all merriment to-do began.

Aṭāṇē īnō mōṭō sōkrō tô chhētar-mā̃ kāmē jīyô-tō; iyā̃-thī
Now his elder son indeed field-in on-work gone-was; there-from

pāchhō waḷī ghar pā̃hē̃ tē āvyō tārē pōtānē gharē nās
back returning house near he came then his-own in-house dancing

[1] A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā̃ gawātā̃ s'hā̃bhaḷyā̃. Pachhē̃ īnē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to

s'hāk^{a}rī pūśyũ kē, 'āj gharē śī dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'

Tārē sāk^{a}rē jabāp dīdhō kē, 'tamārō bhaī āj hīm^{a}khīm
Then by-servant reply was-given that, 'your brother to-day safe-and-sound

pāchhā āvyā, tē-thī rājī thaīnē tamārē bāpē āj gōṭhya
back came, therefore pleased being by-your by-father to-day a-feast

karī se.' Ā-thī ī ēwō riśē̃ baḷyō kē gher jīyô-j
made is.' This-upon he so with-anger burnt that in-house went-surely

naī. Ē-thī īnē bāpē āvīnē phōh^{a}lāwā mā̃ḍyō. Tārē̃
not. This-upon by-his by-father having-come persuasion was-begun. Then

ī bōlyō kē, 'bāpā, āṭ^{a}lā̃ warah lagaṇ mē̃ tamārī sāk^{a}rī
he said that, 'father, so-many years for by-me your service

karī, nē̃ tamārũ ēkē vēṇ wāḍhyũ naī̃; tôy manē
was-done, and your any order was-disobeyed not; still to-me

tô mārā bhaībandh^{a}nē gōṭhya dēwā s'hāru ēkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even

rābh^{a}ru nō apāṇũ; anē jyārē rā̃ḍũnī ramat-mā̃ tamārī māyānē
kid not was-given; and when of-harlots company-in your to-property

uḍāḍ^{a}nār dīch^{a}rō gher āvyō tārē̃ tamē mōṭī mēmānī karī.'
squanderer son to-house came then by-you a-grand feast was-made.'

Bāp bōlyō, 'bēṭā, tũ tô rōj mārī pā̃hē̃-j sũ; nē
The-father said, 'son, thou indeed daily my near-surely art; and

mārī badhī muḍī paṇ tārī-j se. Hārũ ē kē ā ṭāṇē
my all wealth even thine-alone is. Good this that this on-occasion

tô āp^{a}ṇē āṇand kar^{a}wō jōyē̃; śyā-thī kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead

ḍhārēlā bhaīnē jīw^{a}tō dīṭhō; anē khōwāṇēlō, āj jaḍyō se.'
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ. JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મેારય ધાડાં બઊ પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પેાતાનેા માલ થાલ રાખતા; કારણ કે સારણનું ગામ માગણનું જાણી કેાય લૂટતું નઈ. પણ બેાડી મેાગલે તેા રાણીહર માર્યું; નેં બામણની સેાડી બાન ઝાલી. રળીયેા ઈને સેાડાવા જીયેા; પણ ઝલાણેા. પછે રેાવા મંડયેા. તારેં મેાગલે પુસ્યું કે, તું ચમ રેાવછ? તારે ઈણે કીધું કે, મારી માયા ડાટી છે, ઈનું કેાઈને એંધાણ વતાવ્યું નથી. હવે તમે ઝાલી જાવેા છેા, તેા ઈ માયા ઇમની ઇમ પડી રેશે. મેાગલે માયા નીકળે તેા અડધી લઈને ઈને સેાડી મૂકવાનેા કેાલ આપ્યેા. પશી રળીયેા ઇમને તેડીને એક તલાવની આડયમાં લઈ જીયેા, નેં કીધું કે, એાલ્યા ગદરાની વાંહેં રેાકાત્ય છે. તેથી બધે ઘેાડાં હાંક્યાં. તે ગારામાં ખુંતી જીયાં. રળીયેા વાંહે હતેા, તે સ્હટી જીયેા. પસેં મુળીએ આવીને તાંના લગધીર પરમારને રાવ ખાધી કે તમારેા સારણ લૂટાણેા ને બામણની સેાડી બાન ઝલાણી. ઈ વાતની તમને ખેાટય સે. તમે બેઠાં સારણ બામણ લૂટાશે તેા પસેં તમારા જહ કેવા ગવાશે? તારે લગધીરે કીધું કે, તું વઢવાંણ જા, નેં ઇઆંના રાજાને પણ કહે, હું બહેં ઘેાડાં લઈને સડું છું. પછેં રળીયેા વઢવાણ જીયેા, નેં લગધીર વારે સડયેા. મારગમાં ભેટભેટીયાં થીયા ને રેાળું જામ્યું. તેમાં બેાડી મેાગલ સેાડીને બેલાડ નાંખીને નાઠેા. ઈની વાંહેં લગધીર ઘેાડયેા, ને ઝાલીને હેઠે પછાડયેા; પણ ઊમળકેા મારીને મેાગલ લગધીર ઊપર સડી બેઠેા. લગધીર પાંહેં કઈ હથિયાર નેાતું; તેથી મેાગલની પડયાં પડયાં ગળચી દાબી; એટલામાં એાલી બામણની સેાડીએ મેાગલની ભેટમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મેાગલના પેટમાં મારી. મેાગલેં પણ જમૈયેા હુલાંટીને લગધીરને મારી પાડયેા. એમ બેય જણા ઝાંહીં થઈને મરાણા. તીના પાળીયા હજી છે.॥

[No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ. JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RAḶĪYĀ-GAḌH^{A}VĪNĪ WĀT.
OF-RAḶĪYĀ-GAḌHAVĪ THE-STORY.

Môrya dhāḍā̃ baū paḍ^{a}tā̃. Tārē gām^{a}ḍā̃nā̃ māṇah
Formerly raids many used-to-fall. Then of-villages people

Raḷīyā-Gaḍh^{a}vīnē gāmya Rāṇihar-mā̃ pōtānō māl-thāl rākh^{a}tā,
in-Raḷīyā-Gaḍhavī's in-village Rāṇīhar-in their-own property used-to-place,

kāraṇ-kē Sāraṇ^{a}nũ gām māgaṇ^{a}nũ jāṇī kōy
because-that of-Chāraṇs a-village of-beggars having-considered anyone

lūṭ^{a}tũ naī̃. Paṇ Bōḍī-Mōgalē tô Rāṇīhar
used-to-plunder not. But by-Bōḍī-Mughul on-the-other-hand Rāṇīhar

māryũ, nē̃ Bāmaṇ^{a}nī sōḍī bān jhālī. Raḷīyō īnē
was-conquered, and a-Brāhmaṇ's daughter hostage was-seized. Raḷīyā her

sōḍāwā jīyô, paṇ jhalāṇō. Pachhē rōwā maṇḍyō. Tārē̃
to-release went, but was-(himself-)seized. Then to-weep he-began. Then

Môgalē puśyũ kē, 'tũ cham rōwachh?' Tārē iṇē
by-the-Mughul it-was-asked that, 'thou why weepest?' Then by-him

kīdhũ kē, 'mārī māyā ḍāṭī-chhe, īnũ kōīnē ē̃dhāṇ
it-was-done(i.e., *said*) *that, 'my wealth buried-is, of-it to-anyone hint*

watāvyũ nathī. Havē tamē jhālī jāwō-chhō, tô ī
explained is-not. Now you having-seized(-*me*) *going-are, then that*

māyā im^{a}nī-im paḍī rēśē.' Môgalē, māyā nīk^{a}ḷē,
wealth where-it-is fallen will-remain.' By-the-Mughul, wealth (*if-*)*it-comes-out,*

tô aḍ^{a}dhī laīnē īnē sōḍī-muk^{a}wānō kôl āpyō. Paśī
then half having-taken him of-releasing promise was-made. Afterwards

Raḷīyō im^{a}nē tēḍīnē ēk talāw^{a}nī āḍya-mā̃ laī-jīyô, nē̃
Raḷīyā them having-invited a of-pond the-side-on took-away, and

kīdhũ kē, 'ōlyā gad^{a}rānī wā̃hē̃ rōkātya chhe.' Tē-thī
it-was-said that, 'that of-muddy-place behind the-wealth is.' Then

badhē ghôḍā̃ hā̃kyā̃. Tē gārā-mā̃ khuntī-jīyā̃. Raḷīyō wā̃hē
by-all horses were-urged-on. They the-mud-in stuck. Raḷīyā behind

hatō, tē s'haṭī-jīyô. Pasē̃ Muḷīē āvīnē tā̃nā Lag^{a}dhīr-Par^{a}mār^{a}nē
was, he decamped. Then in-Muḷī having-come of-there to-Lagadhīr-Parmār

rāw khādhī kē, 'tamārō Sāraṇ lūṭāṇō, nē Bāmaṇ^{a}nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's

sōḍī bān jhalāṇī. Ī wāt^{a}nī tam^{a}nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.

Tamē bēṭhā̃ Sāraṇ Bāmaṇ lūṭāśē, tô pasē̃
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards

tamārā jah kēwā gawāśē ?' Tārē Lag^{a}dhīrē kīdhũ kē,
your fames how will-be-sung ?' Then by-Lagadhīr it-was-said that,

'tũ Waḍh^{a}wāṇ jā, nē iā̃nā rājānē paṇ kahē. Hũ
'thou Waḍhwāṇ go, and of-there to-the-king on-the-one-hand tell. I

bahē̃ ghôḍā̃ laīnē saḍũ-chhũ.' Pachhē̃ Raḷīyō Waḍh^{a}wāṇ
two-hundred horses having-taken mounting-am.' Afterwards Raḷīyā Waḍhwāṇ

jīyô nē̃ Lag^{a}dhīr wārē saḍyō. Mārag-mā̃ bhēṭ-bhēṭīyā̃
went and Lagadhīr in-assistance mounted. The-road-on meetings

thīyā, nē rôḷũ jāmyũ. Tē-mā̃ Bōḍī-Môgal sōḍīnē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter

bēlāḍ-nā̃khīnē nāṭhō. Īnī wā̃hē̃ Lag^{a}dhīr dhōḍyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and

jhālīnē hēṭhē pachhāḍyō. Paṇ ūmaḷ^{a}kō mārīnē Môgal
having-seized down he-was-pulled. But effort having-struck the-Mughul

Lag^{a}dhīr ūpar saḍī bēṭhō. Lag^{a}dhīr pā̃hē̃ kaī̃ hathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon

nôtũ ; tē-thī Môgal^{a}nī paḍyā̃-paḍyā̃ gaḷ^{a}chī dābī.
was-not ; therefore of-the-Mughul as-he-lay the-throat was-pressed.

Eṭ^{a}lā-mā̃ ōlī Bāmaṇ-nī sōḍīē Môgal^{a}nī bhēṭ-mā̃
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in

sarī hatī, tē Lag^{a}dhīr^{a}nē watāvī. Tē Lag^{a}dhīrē laīnē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken

Môgal^{a}nā pēṭ-mā̃ mārī. Môgalē̃ paṇ jamaiyō
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar

hulā̃ṭīnē Lag^{a}dhīr^{a}nē mārī pāḍyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both

jaṇā jhā̃hī̃ thaīnē marāṇā. Tīnā pāḷīyā hajī chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,[1] and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

[1] Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hīndī.[1] Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhôrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhôrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number.
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhôrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

[1] See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhôrāsāī has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍīkᵃrō*, not *dīkᵃrō*, for 'was' they say *huṭō*, not *hutō*, and for 'taken' they say *līḍhō*, not *līdhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhôrāsāī.

The Musalmān Khārwās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'[1] Their origin is obscure. They call themselves Paṭhāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dāḍō*, a day; *saṭhē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *katᵃlā*, for *kēṭᵃlā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khaīnē*, for *khāīnē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīś*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was; *pōṭānō*, own; *sampaṭ*, wealth; *ṭē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭᵃrā*, husks; *khāṭō*, eating; *sāwᵃchēṭ*, conscious; *gammaṭ*, rejoicing; *jīwᵃṭō*, living; *uṭṭar*, an answer; *ṭũ*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *saṭhē*, with; *d* becomes *ḍ* in *ḍīkᵃrō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khuḍā*, God; *ḍās*, a servant; *anḍar*, within; *dh* becomes *ḍh* in *khīḍhũ*, for *kīdhũ*, done; and *līḍhō*, taken. In *ḍāṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōtō*, great; *pēt*, belly; *katᵃlā*, for *kēṭᵃlā*, how many? *atᵃlō*, so much; *rōtī*, bread; *kōtē*, on the neck; *vītī*, a ring: *ṭh* has become *th* in *ēkᵃthũ*, in one place; and *bethō*, *beṭhō* or *betō*, seated: *nḍ* has become *nd*, in *bhundō*,

[1] *Kathiawar Gazetteer*, p. 153.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *ḍōrīnē*, for *dōḍīnē*, having run; *sagh^a^rũ*, for *sagh^a^ḷũ*, entire; *vēg^a^rō*, for *vēg^a^ḷō*, distant; *sā̃bhariyō*, for *śā̃bhaḷyō*, heard; *āgar*, for *āgaḷ*, before; *pachhar*, for *pāchhaḷ*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^a^chī*, expenditure; *maḍī*, having died; *chāk^a^ḍī*, service. Sometimes it becomes *ṇ*, as in *lug^a^ṇā̃*, for *lug^a^rā̃*, clothes. So *ṇ*, when standing alone, almost always becomes *n*, as in *mānas*, for *māṇas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^a^tī dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhī*, for *nā̃khī*, having thrown; *laṭhī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīś*, I shall strike, and other futures, and in the word *sũ*, what?

In the word *khīḍhũ*, for *kīdhũ*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khaḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dāḍō*, i.e. *dahāḍō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahi*, not; *kēs*, for *kahēs*, i.e. *kahīś*, I will say; *kērāwũ*, for *kēw^a^rāwũ*, for *kahēw^a^rāw^a^wũ*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beṭō* or *beṭhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bāṇṇũ*, for *bār^a^ṇũ*, a door; *gōwāṇṇī*, for *gōwāḷ^a^ṇī*, a herd-maiden. So, we have *dōllā̃-ṭhī*, with ropes, for *dōr^a^ḍā̃-ṭhī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *khawārēs*, i.e. *khaw^a^ḍāvīś*, I will give to eat: so *dēt^a^wā*, for *dēw^a^tā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārũ*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēī*, as in *baḍhēī khaḍ^a^chī*, all expenditure. Compare *gēī*, below, under the head of participles.

The **pronouns** are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭũ*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē̃* or *hũē* and *ṭē̃* or *tũē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *t* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hũnē*, to me; *ṭũnē*, to thee; *hũ-ṭhī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *ṭē* is declined regularly in the singular. *Ī* is shortened in the oblique cases of the singular; thus, *iē*, by him; *inō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jinō*, whose. Similarly is declined *kōn*, who?: genitive, *kinō*, and so on; *sũ*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āviyōchh*, he has come; *khīḍhũchh*, it has been done.

The past of the auxiliary is *huṭō*, fem. *huṭē*, plur. masc. *huṭā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mārᵃṭō*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyō*, for *māryō*, struck. So we have *pariyō*, fell; *lākhiyũ*, thrown; *mōkaliyō*, sent; *āpiyũ*, given; *waḷagiyō*, he embraced; *lāgiyō*, he began; *põchiyō*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyōchh*, he has been struck; similarly, *khīḍhũchh*, it is done; *ṭhiyōchh*, he has become; *āviyōchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huṭō*. Thus, *mārᵃṭō-huṭō*, he was striking; *iē māriyō-huṭō*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	*mārēs.*	*mārᵃsu.*
2	*mārᵃsē.*	*mārᵃsō.*
3	*mārᵃsē.*	*mārᵃsē.*

Contracted forms are *hōs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ṭhāwũ*, to be; *ṭhāṭō*, being; *jāṭō*, going.

Irregular past participles are *khīḍhō*, done, from *karᵃwũ*; often used in the neuter to mean 'said' by so and so. *Rahᵃwũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō*. The feminine of *giyō* is *gēī* or *gī*. With *gēī*, compare *baḍhēī*, the feminine of *baḍhō*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *laī*, having taken.

As specimens of Khārwā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KHĀRᵃWĀ. GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીદું કે બાપુ સંપટનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજી વેહેંચી આપી. થેારા દરા પછી ટે નનેા ડીકરેા સઘરૂં એકથું કરીને વેગરા ડેસમાં ગિયેા. ટે તંહ રંગભેાગે પેાટાની સંપટ ઉરાવી લાખી. ને ઇએ બઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મેાતેા ડુકાલ પરિયેા ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયેા ને ઇએ પેાટાના ખેટરમાં ભંદાેને ચારવા સારૂ ઇને મેાકલિયેા ને જે છેાટરાં ભુંદાે ખાટા હુટા ટેમાંઠી પેાટાનું પેત ભરવાને ઇની ઇછા હુટી પન કેાઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ઠિયેા તવાર ઇએ ખીઢું કે મરા બાપના કતલા મજુરેાને મસ રેાતી મલેછ પન હું તેા ભુખે મડી જાઉંછ. હું ઉથી મરા બાપની પાસે જાસ ને ઇને કેસ કે બાપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીઢુંછ ને હવે તરેા ડીકરેા કેરાવા હું જોગ લઠી. હુંને તરા મજુરેામાંના એકના જમ ગન. ને ટે ઉથીને પેાટાના બાપની પાસ ગિયેા ને ટે હજી ધનેા વેગરેા તવાર ઇના બાપે ઇને જોયેા ને ઇને રેમ આવી ને ટે ડેારીને ઇને કેાતે વળગિયેા ને ઇને ખુચ્ચી લીઢી. ટે ડીકરાએ ઇને ખીઢું કે બાપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીઢુંછ ને હવે તરેા ડીકરેા કેરાવા હું જોગ લઠી. પન બાપુએ પેાટાના ડાસને ખીઢું કે રૂડાં લુગણાં લી આવેા ને ઇને પેરાવેા ને ઇના હથમાં વીંતી લાખેા ને પગમાં જોરા પેરાવેા ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરેા ડીકરેા મુઓ હુટેા ને પાછેા જીવટેા ઠિયેાછ ને ખેાવાયેા હુટેા ને મલિયેાછ. ને એહેાન ગમ્મટ કરવા લાગિયા.

અને ઇનેા મેાતેા ડીકરેા ખેટરમાં હુટેા ને ટે આવટાં ઘરની પાસ પેાંચિયેા તવાર ઇએ રાગ તઠા લાચ સાંભરિયા. ને ઇએ લેાકરેામાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીઢું કે તરેા ભઈ આવિયેાછ તે તરા બાપુએ એક મેાતી મીજબાની ખીઠીછ કમકે ઇને સહીસલામત પાછેા મલિયેાછ. પન ટે ગુસ્સે ઠિયેા ને અંડર આવવા ઇની ખુશી ની હુટી. તેઠી ઇના બાપે બર આવીને સમજાવિયેા. પન ઇએ ઉદ્દર આપટાં બાપને ખીઢું કે જો અતલાં વરસ હું તરી ચાકડી કરૂંછ ને તરેા હુકમ હુંએ કડી ઉઠાપિયેા લઠી. ટેાપન મરા ડેાસડરની સઠે ખુશી ઠવાને ટુંએ હુંને બેાકરીચું પન કડી ની આપિયું હુટું. પન આ તરેા ડીકરેા જિએ કસબનેાની સઠે તરી સંપટ ખેાઈ લાખી ઇના આવટાંજ ટુંએ ઇના સારૂ મેાતી મીજબાની ખીઢી. ને ઇએ ખીઢું કે ડીકરા ટું મરી સઠે રેાજ રેછ ને મરૂં સઘરૂં તરૂં છે. આપને ટેા ખુશી ઠાવું તઠા હડખ કરવેા જોયે કમકે આ તરેા ભઈ મુવેા હુટેા ટે પાછેા જીવટેા ઠિયેાછ ને ખેાવાયલેા હુટેા ટે મલિયેાછ.

[No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KHĀR^{A}WĀ. GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānas^{a}nē be ḍīk^{a}rā huṭā; nē ṭēō-mā̃-nā nanāē bāp^{a}nē
A to-man two sons were; and them-in-of by-the-younger to-the-father

khīḍhũ kē, 'bāpu, sampat^{a}nō pō̃ch^{a}ṭō bhāg
it-was-made (i.e. *said*) *that, 'father, of-the-property the-reaching*(*-me*) *share*

hũnē āp.' Nē iē puñjī vēhē̃chī āpī. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days

pachhī, ṭē nanō ḍīk^{a}rō sagh^{a}rũ ēk^{a}thũ karīnē vēg^{a}rā ḍēs-mā̃
after, that younger son everything together having-made a-far country-in

giyō. Ṭē tāh raṅg-bhōgē pōṭānī sampaṭ
went. By-him there in-delight-enjoyment his property

urāvī-lākhī. Nē iē badhēī khaḍ^{a}chī-lākhiyũ, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that

pachhī ṭē ḍēs-mā̃ mōṭō ḍukāl pariyō, nē inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty

par^{a}wā lāgī. Nē ṭē jaīnē ṭē ḍēs^{a}nā waṭanīō-mā̃-nā
to-fall began. And he having-gone that of-country the-natives-in-of

ēk^{a}nā tāh riyō, nē iē pōṭānā khēṭar-mā̃ bhundōnē chār^{a}wā
one-of there remained, and by-him his-own field-in the-swine feeding

sāru inē mōkaliyō. Nē jē chhōṭ^{a}rā̃ bhundō khāṭā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,

ṭē-mā̃-ṭhī pōṭānũ pēt bhar^{a}wānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone

inē āpiyũ naï. Nē ṭē sāw^{a}chēṭ ṭhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him

khīḍhũ kē, 'marā bāp^{a}nā kaṭ^{a}lā majurōnē mas rōtī
it-was-said that, 'my of-father how-many to-labourers enough bread

malēchh, pan hũ tô bhukhē maḍī-jāũchh. Hũ uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen

marā bāp^{a}nī pāsē jās, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hũē khuḍānũ taṭhā ṭarũ pāp khīḍhũchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy

ḍīk^{a}rō kērāwā hũ jōg laṭhī. Hũnē tarā majurō-mā̃-nā ēk^{a}nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like

gan.'" Nē ṭē uṭhīnē pōṭānā bāp^{a}nī pās giyō; nē ṭē
count.'" And he having-arisen his-own of-father near went; and he

hajī ghanō vēg^{a}rō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him

rēm āvī, nē ṭē ḍōrīnē inē kōtē waḷagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and

inē buchchī līḍhī. Ṭē ḍīk^{a}rāē inē khīḍhũ kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,

hũē khuḍānũ taṭhā tarũ pāp khīḍhũchh, nē havē tarō ḍīk^{a}rō
by-me of-God and of-thee sin has-been-done, and now thy son

kērāwā hũ jōg laṭhī.' Pan bāpuē pōṭānā ḍās^{a}nē
to-be-called I fit am-not.' But by-the-father his-own to-servant

khīḍhũ kē, 'ruḍā̃ lug^{a}ṇā̃ lī-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and

inā hath-mā̃ vī̃ṭī lākhō, nē pag-mā̃ jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and

āp^{a}nē khaīnē gammaṭ kariyē, kam-kē ā marō ḍīk^{a}rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead

huṭō, nē pāchhō jīw^{a}ṭō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and

maliyōchh.' Nē ēhōn gammaṭ kar^{a}wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōṭō ḍīk^{a}rō khēṭar-mā̃ huṭō. Nē ṭē āw^{a}ṭā̃
And of-him the-elder son the-field-in was. And he in-coming

ghar^{a}nī pās pō̃chiyō, tawār iē rāg taṭhā lāch sā̃bhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.

Nē iē lōkarō-mā̃-nā ēk^{e}nē ṭērīnē puchhiyũ kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this

sũ chhe?' Nē iē inē khīḍhũ kē, 'tarō bhaī
what is?' And by-him to-him it-was-said that, 'thy brother

aviyōchh, ṭē tarā bāpuē ēk mōṭī mījbānī khīḍhīchh,
has-come, therefore thy by-father a great feast has-been-made,

kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan. ṭē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he

gussē ṭhiyō, nē anḍar āw^{a}wā inī khuśī nī huṭī.
in-anger became, and within to-go of-him willingness not was.

Tē-ṭhī inā bāpē bar āvīnē sam^{a}jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uṭṭar āp^{a}ṭā̃ bāp^{a}nē khīḍhũ kē, 'jō, aṭ^{a}lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many

waras hũ tarī chāk^{a}ḍī karũchh, nē tarō hukam hũē kaḍī
years I thy service am-doing, and thy order by-me ever

uṭhāpiyō laṭhī, ṭôpan marā ḍōs-ḍar^{a}nī saṭhē khuśī
was-disobeyed not, nevertheless my of-friends in-company happiness

ṭhawānē ṭũē hũnē bōkarīyũ pan kaḍī nī āpiyũ huṭũ. Pan
for-becoming by-thee to-me a-kid even ever not given -was. But

ā tarō ḍīk^{a}rō jiē kas^{a}banōnī saṭhē tarī sampaṭ
this thy son by-whom of-harlots in-the-company thy wealth

khōī-lākhī, inā āw^{a}ṭā̃-j ṭũē inā sāru mōṭī mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast

khīḍhī.' Nē iē khīḍhũ kē, 'ḍīk^{a}rā, ṭũ marī saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company

rōj rēchh, nē marũ sagh^{a}rũ tarũ chhe. Āp^{a}nē ṭô
daily remainest, and my everything thine is. To-us-all on-the-other-hand

khuśī ṭhāwũ, taṭhā haḍakh kar^{a}wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this

tarō bhaī muwō huṭō, ṭē pāchhō jīw^{a}ṭō ṭhiyōchh; nē khōwāy^{a}lō
thy brother dead was, he back-again living has-become; and lost

huṭō, ṭē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KHĀR^AWĀ. GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ઇની ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંઢીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીઢું ચકારાણા બાણ્ણું ખોલો. તારે ચકો ખેઇ મરી આંખો દુખેછ. ડો ચકીએ ધરો લાખી ડીઢો ને બાણ્ણું ખોલિયું. ટો જોયછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીઢી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેઇ કે રાજાનો કુટરો ખઇ ગયો. ચકલી રાજા પાસે ગીને રાજાને ખીઢું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાજાએ કુટરાને પુછિયું કે ખીચરી ટેં ખઢીછ? ટો કુટરો ખેઇ કે ના, મેં લઠી ખઢી. ટો રાજાએ ચકલાને પુછિયું. ટો ચકલો ખેઇ કે ના. મેં બી લઠી ખઢી. ટો રાજાએ સિપઇને હુકમ ડીઢો કે ચકલાને કુવામાં લાખી ડિયો. ટો સિપઇએ લાખી ડીઢો. અવામાં એક ગોવાણ્ણી આવી. ઇને ચકલીએ ખીઢું કે મરા ચકલાને કુવામાંઠી નિકારો, ટો હું ટમને ખીર ને રોતી ખરાવેસ. ટો પેલી ગોવાણ્ણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ટો ગોવાણ્ણીને લઈને ચકલી ધર ગી. પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણ્ણીને ખીઢું કે આ સુનાના પાટલાપર બેટો. ટો પેલી બેઠી ; જવી બેઠી અવી બડીને ઉથી. ટો એ ખેઇ હમે ખીર ન ખઢી ને કુલે બડી.

[No. 19.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

GUJARĀTĪ.

KHĀR^{A}WĀ. GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk huṭō chak^{a}lō, nē ēk huṭī chak^{a}lī. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow

lāviyō chōkhānō ḍāṇō nē chakī lāvī ḍāḷ^{a}nō ḍāṇō.
brought of-rice grain and the-hen-sparrow brought of-peas grain.

Inī khīch^{a}rī pakāvī; nē chakī pāṇī bhar^{a}wā gēī.
Of-these pottage was-cooked; and the-hen-sparrow water to-draw went.

Chakō khīch^{a}rī khaīnē ā̃khē pāṭā bā̃dhīnē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied

suī-giyō. Awā-mā̃ chakī pāṇī bharīnē āvī,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,

nē khīḍhũ, 'chakā-rāṇā, bāṇṇũ khōlō.' Tārē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow

khēi, 'marī ā̃khō dukhēchh.' Ṭô chakīē gharō
says, 'of-me the-eyes are-paining.' Then by-the-hen-sparrow the-pitcher

lākhī-ḍīḍhō, nē bāṇṇũ khōliyũ. Ṭô jōy^{a}chh, ṭô khīch^{a}rī
was-put-down, and the-door was-opened. Then she-sees, verily the-pottage

nī malē. Ē wāt chakānē khīḍhī kē, 'khīch^{a}rī
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage

kôn khaī-giyũ?' Chak^{a}lō khēi kē, 'rājānō kuṭ^{a}rō khaī-giyō.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'

Chak^{a}lī rājā pāsē gī, nē rājānē khīḍhũ kē,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,

'ṭamārō kuṭ^{a}rō marī khīch^{a}rī khaī-giyō.' Ṭô rājāē kuṭ^{a}rānē
'your dog my pottage ate-up.' Then by-the-king to-the-dog

puchhiyũ kē, 'khīch^{a}rī ṭē̃ khaḍhīchh?' Ṭô kuṭ^{a}rō khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten?' Then the-dog says

kē, 'nā, mē̃ laṭhī khaḍhī.' Ṭô rājāē chak^{a}lānē
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow

puchhiyũ, ṭô chak^{a}lō khēi kē, 'nā, mē̃ bī laṭhī
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not

khaḍhī.' Ṭô rājāē sipaīnē hukam ḍīḍhō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,

'chak^{a}lānē kuwā-mā̃ lākhī-ḍiyō.' Ṭô sipaïē
'the-cock-sparrow the-well-in throw-away.' Then by-the-soldier

lākhī-dīḍhō. Awā-mā̃ ēk gōwāṇṇī āvī. Inē
he-was-thrown-away. The-meantime-in a herd-maiden came. To-her

chak^{a}līē khīḍhũ kē, 'marā chak^{a}lānē kuwa-mā̃-ṭhī
by-the-hen-sparrow it-was-said that, 'my cock-sparrow the-well-in-from

nikārō, ṭô hũ ṭam^{a}nē khīr nē rōṭī kharāvēs.'
(if-)you-take-out, then I to-you rice-milk and bread will-cause-to-eat.'

Ṭô pēlī gōwāṇṇī kuwā-mā̃ uṭ^{a}rī, nē chak^{a}lānē
Then that herd-maiden the-well-in descended, and the-cock-sparrow

khaḍiyō. Ṭô gōwāṇṇīnē laīnē chak^{a}lī ghar
brought-out. Then the-herd-maiden having-brought the-hen-sparrow home

gī. Pēlā chak^{a}lāē ēk lōḍhī garam karīnē pēlī
went. That by-cock-sparrow a griddle hot having-been-made that

gōwāṇṇīnē khīḍhũ kē, 'ā sunānā pāṭ^{a}lā-par beṭō.' Ṭô pēlī beṭhī.
to-cow-herdess was-said that, 'this golden seat-on sit.' So she sat.

Javī beṭhī avī baḍīnē uṭhī. Ṭô ē khēi
As-soon-as she-sat so-soon being-burnt she-got-up. Then she says

'hamē khīr na khaḍhī, nē kulē baḍī.'
'by-us (i.e. *by-me*) *rice-milk not was-eaten, and on-my-seat I-am-burnt.'*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬᴬṆŪLĪ.

Paṭᵃṇūlī, also called Saurāshṭrī (or the language of Surat) and Khatrī, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.[1] The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patnūli in the Madras Province who still return their language as of yore.'

Paṭᵃṇūlī was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

Bombay—		
Bombay City	2	
Sholapur	587	
Dharwar	654	
Bijapur	56	
Feudatories	301	
		1,600
Madras—		
Kistna	1	
Nellore	2	
Madras	989	
Chingleput	87	
North Arcot	2,793	
Salem	7,548	
Coimbatore	19	
South Arcot	311	
Tanjore	18,069	
Trichinopoly	4,523	
Madura	35,197	
Tinnevelly	3,811	
South Canara	2	
		73,352
Mysore (Bangalore)		5
Total		74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭᵃṇūlī have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭᵃṇūlī have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

[1] Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Mandesur) from central and southern Gujarāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭᵃwēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭᵃwēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭᵃṇūlī. The following are, therefore, the figures for Paṭᵃṇūlī as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
TOTAL	5,800

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭᵃṇūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭᵃṇūlī (or Paṭᵃwēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭᵃṇūlī are therefore quite unnecessary. No specimens are available of Madras Paṭᵃṇūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭᵃvī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Paṭhān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL .	34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākarī. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarzāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad S͟hāh Durrānī about 1748. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Ḥaidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākarī which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama ;* the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative) ; the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisna* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēṭō*, a son; plural, *bēṭā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *maḷē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did ; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *īsna*, *īsnō*, or *isnā*. Thus, *jayīsna*, having gone ; *bharīsna*, having filled ; *wāṭīsnō*, having divided ; *utisna* or *uṭisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh^{a}s-ka dī bēṭā hatā. Tis-ma nhānō bēṭō
A-certain person-to two sons were. Them-among younger son
āpanō bā-ka kayō, 'bā, tārī jin^{a}gī-ma majē āwattē
his-own father-to said, 'father, your property-in to-me that-may-come
wāṭō majē dē.' Bā tis-ma āpanō māl wāṭīsnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
Nhānō bēṭō āpanō wāṭō līsna dūr mulūk jayīsna
Younger son his-own share having-taken a-far country having-gone
bahut din naī̃ hōyā-tā, tit^{a}lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
sam^{a}dyō hāḷ-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma moṭṭū
all squandered. He thus had-done after that country-in a-great
dukāḷ paḍīsna ti-ka garībī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
śakh^{a}snō juḷ nauk^{a}rī rhayō. Tyō śakh^{a}s ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
āpanō khēt-ka mōkhal-didō. Whā̃ bhukē-tī tal^{a}malīsna suwar
his-own field-to sent. There hunger-with being-overcome swine
khātē bhūsō suddā khāyīsna pēṭ bharalī-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
kis-tī kāy-bī naī̃ miḷḷā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
pichh^{a}lyāṅganī wāt yād āyīsna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
'mārā bānō juḷ rhanū kitt^{a}lā nauk^{a}ran-ka pēṭ bharīsna jāstī
'my of-father near living how-many servants-to belly having-filled more
hōyitlū kūḷ miḷacha. Lēkhin hyā̃ hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
uṭīsna mārā bā-na juḷ jayīsna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
bānō pāp bhānd-lidō. Hau tārō bēṭō-kaṅ-ka lāyakh naī̃. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
tārō juḷ naukar sar^{a}kyū mukh^{a}lē,"' kaisna whā̃-tī tyō
your near a-servant like keep,"' (so)-saying there-from he

uṭisna āpanō bānō juḷ āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
dūr-tī dēkhīsna, rhām āyīsna, nhāṭī-jayīsna, kawaṭō
distance-from having-seen, pity having-come, having-gone-running, embrace
mārīsna, mukkō didō. Taba bēṭō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
hau Allānō sām^{a}na tārō sām^{a}na chūk karyō; majē tārō
I of-God before your before sin did; me your
bēṭō-karī bulāwū nakō.' I-ka bā āpanō nauk^{a}ran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
'chōkū pōśāk layisna mārā bēṭā-ka pērāw; aṅgḷī-ma mundī
'best a-dress having-brought my son-to put-on; finger-in a-ring
ghālō, pāy-ma jōḍō ghālō; khāṅ-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we
khayīsna khuśī-hōwuṅgā. Kā-ka-ta yō̃ mārō bēṭō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
phirisna wāchyō; chukailidō-tō, miḷyō.' Yū̃ sām^{a}ḷīsna sam^{a}dyā
again is-alive; lost-was, is-found.' This having-heard all
khuśī hōyā.
glad became.

Ē-bakhat-ka tinō mōṭō bēṭō khēt-ma hatō. Tyō gharna juḷ
At-this-time his elder son field-in was. He to-house near
āyat bakhat-ka ti-ka gāvannū nāchannū sām^{a}ḷyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
naukar-ma ēk janā-ka bulāyisna, 'tī kasū chālicha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
pōhachētē sabab tārō bā khāṇū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
mukhyō.' Yū̃ sām^{a}ḷīsna tyō mōṭō bēṭō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
mada-ma naī̃ gayō. Śabab ti-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
kayō, 'hau ittalā warīs taka tārī nauk^{a}rī karīsna kaba tārī
said, 'I so-many years till your service having-made ever your
wāt tōḍyō-naī̃. Lēkhin hau mārā dōsaṅ-ka miḷēlīsna
word broke-not. But I my friends having-gathered-together
khāṇū khavāḍaṅ-ka tū̃ majē kaba ēk bak^{a}rū-bī naī̃-didō. Kas^{a}bin
feast to-make thou to-me ever one goat-even not-gavest. Harlots

saṅgāt padīsna tārū māl samᵃdyō ningᵃḷīsna yō̃ tārō

in-company having-fallen your property all having-devoured this your

bēṭō ghar-ko āyō barābar-ka tū̃ tinā-wāstī khāṇū karyō.'

son house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā bēṭā-ka kayō, 'tū̃ sārā wakhat mārā saṅgāt rhacha. Mārā

Father son-to said, 'thou all the-time my with art. My

juḷ chhē tē samᵃdyō tārū chhē. Marē-tō tārō bhāyī,

near is that all thine is. That-dead-was thy brother,

phirisna wāchyō; chukailī-gayō, tē miḷyō. Aśyō hama khuśī

again is-alive; that-lost-gone-was, he is-found. So we happy

hōnū barābar chhē.'

to-be proper is.'

TĀRĪMŪKĪ OR GHISĀḌĪ.

The Ghisāḍi are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—		
Amraoti	200	
Akola	4	
Buldana	200	
		404
BOMBAY—		
Poona	1,000	
Satara	165	
Belgaum	100	
		1,265
TOTAL .		1,669

The Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India,* by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal* of the Asiatic Society of Bengal. Account of the *Taremook or Wandering Blacksmith,* on pp. 8 and ff. *Taremookee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER,— Vol. xviii, Poona, Pt. I. (1885), pp. 333 & ff.
IB.,—Vol. xix (1885), Satara, p. 83.
IB.,—Vol. xxi (1884), Belgaum, pp. 135, 136.
AURANGABAD GAZETTEER,—p. 272.
CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh.* Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal,* after ; *uṭīna,* for *uṭhīnē,* having arisen ; *cha* or *ch,* for *chhe,* is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne,* becomes *na,* as in *manuśyā-na,* to a man ; *uṭīna,* having arisen ; *chha* for *chhe,* is ; *hama* for *hamē,* we. This *a* is sometimes dropped, so that we have forms such as *karīn,* having done ; *lēwā-n,* to take ; *huwā-n,* to become ; *āyōch* for *āyō-chhe,* he has come ; and *karyōcha,* for *karyō-chhe,* he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y,* and before *i* is dropped. Thus, *yaḷ,* for *vēḷ,* time ; *ichāryō,* for *vichāryō,* asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū,* the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēṭō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nũ*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

	Sing.	Plur.
1.	*chhau.*	*chha.*
2.	*chha.*	*chha.*
3.	*chha.*	*chha.*

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

	Sing.	Plur.
1.	*mārūcha.*	*mārēcha.*
2.	*māracha.*	*mārōcha.*
3.	*māracha.*	*māracha.*

In all the above the final *a* may be dropped. Thus, *mārūch.*

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

	Sing.	Plur.
1.	*mārū.*	*mārē, māra.*
2.	*māra.*	*mārō.*
3.	*māra.*	*māra.*

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^{a}*wū*, to strike.
mār^{a}*tō*, striking.
māryō, struck.
māryōch, has struck.
māryō-tō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀḌĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōṇ^{a}tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bēṭō
A-certain to-man two sons were. Them-among younger son

āp^{a}lō bāna kayō, 'bā, tārī sampadā-ma maṇa awānī
his-own to-father said, 'father, your property-in to-me that-may-come

wāṭō mana da.' Bā ōnā-mhāyī āp^{a}lō sampadā wāṭō-karīn
share to-me give.' Father them-among his-own property having-divided

didō. Nhānō bēṭō āp^{a}lō wāṭō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country

jāyīna ghanā dis huyā naĩ, owāḍā-ma ō dund
having-gone many days had-been not, meantime he debauched

hōyīna āp^{a}lō sampadā sag^{a}ḷō hāḷ-karyō. Ō im
having-become his-own property all squandered. He so

karyā-par wō dēs-ma mōṭhī mōh^{a}gāyī paḍīna wana
having-done-after that country-in a-mighty famine having-fallen to-him

garībī āvī. Ō wō dēs-ma ēk mānūs-kan tsāk^{a}rī rhayō.
poverty came. He that country-in one man-near service(-in) remained.

Ē manuśyā wana dukkar charāwā āp^{a}lō khētarna lag^{a}dī-didō.
This man him swine to-feed his-own to-field sent.

Whā̃ bhukkē-tī kaḷ^{a}waḷīna dukkar khāwānō kōṇḍō suddā khāyīna
There hunger-with being-overcome swine of-food husks also having-eaten

pēṭ bhar^{a}tō-tō. Pan-ta wana kē-maṅgā-tī kāya-ch miḷ^{a}tū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained

nau tū. Im thōḍā dis gayā, āp^{a}lō pāchalī wāt yād-kāḍīna
not was. So some days passed, his-own former state having-remembered

ō āp^{a}lō man-ma kayō, 'mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, 'my father-near remaining many to-servants

pēṭ bharīna jyāstī an miḷ^{a}tū-tū. Hū̃ hyā̃ bhukkē
belly having-filled more food being-got-was. I here with-hunger

marūcha. Hū̃ uṭīna mārā bā-kan jāyīna kahōs, "bā,
am-dying. I having-arisen my father-near having-gone will-say, "father,

hū̃ Dēvnū pāp bānū pāp bāndī-lidō. Hū̃ tārō bēṭō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called

lyāk naĩ. Mana ēk tsākar par^{a}mān tārā-kan mukīl."' Im
worthy am-not. Me one servant like of-you-near keep."' So

kain whā̃-tī uṭīna āp^{a}lō bā-maṅgō jātāna
having-said there-from having-arisen his-own father-near when-going

bā ōna dūr-tī jōyīna dayā āvīna nhāsīn-jāyīna
father him distance-from having-seen pity having-come running-having-gone

miṭṭī-mārīna mukkō-didō. Tawā bēṭō bāna kayō, 'bā, hū̃
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I

Dēvnū agaḷ bānū agaḷ chūk karyō. Mana tārō bēṭō karīna
of-God before of-father before sin did. To-me your son as

bolāwō nakō.' Bā āp^{a}lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress

lāyīna mārā bēṭāna ghālō, bōṭ-ma aṅg^{a}ṭī ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in

jōḍō ghālō, khāwānā tayārī karō. Hama khāyīna sant
shoes put, of-eating preparation make. We having-eaten happy

huwāsū. Kākaitō ē mārō bēṭō maryō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;

gamāyī-gayō-tō, miḷyō.' Yē aikīna sag^{a}ḷō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.

Yē-yaḷ ōnō waḍō bēṭō khētar-ma hotō. Ō ghar-kan āw^{a}tāna
At-this-time his elder son field-in was. He house-near when-came

wana gāṇū nāchaṇū aikū-āyū. Wō tsākar-ma ēk^{a}lān bolāyīna
to-him singing dancing came-to-hear. He servants-in one having-called

sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother

āyōch, ō suk^{a}śim āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast

karyōcha.' Yē aikīn waḍō bēṭō rāg-tī mhāyī gayō naī̃,
has-made.' This having-heard elder son anger-with in went not,

manīn ōnō bā bāhēr āvīna mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him

ghanyō kayō. Ō āp^{a}lō bāna kayō, 'hū̃ it^{a}lā waras parint
much said. He his-own to-father said, 'I so-many years till

tārī tsāk^{a}rī karīna kandī tārī wāt bhāgyō naī̃. Tarī hū̃
your service having-done ever your word broke not. However I

mārā dōstā miḷaīn khāwā karā sāṭī tū mana kandī
my friends having-gathered a-feast to-make for thou to-me ever

ēk bak^{a}ryān bachchū didō-naī̃. Pantū rānḍānā saṅgat paḍīna
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen

tārī sampadā sag^{a}ḷī giḷē-tō. Yē tārō bēṭō gharā āyō
your wealth all devoured-had. This your son to-house come

barābar tū wō-sāṭī jamūn karyō.' Bā bēṭāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw^{a}ḍē chha tē t̂ārū-c̣h.
always me-near art. Me-near whatever is that thine-alone.

Marēl tārō bhāyī, jittō huyō; chukāy-gayō-tō, miḷyō; manīn
That-was-dead thy brother, alive became; lost-gone-was, is-found; therefore
hama khuśī huwān barābar chha.'
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

TĀRĪMŪKĪ OR GHISĀḌĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand^{a}rā chāṅg^{a}lā mānūs dūr dēsna jāwā-lāgyā-tā, wāṭ-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening

ghanō pānī paḍyō. Tawā ō hāyīhuyī jōtāna ēk dharm^{a}śāḷā
plentiful rain fell. Then they round-about when-seeing one inn

jōyīn whā̃ jāyīn garam baisī-rhayā. Thōḍī rāt
having-seen there having-gone comfortably sat-down. A-little night

huyā-par dūsar wāṭ-tī pand^{a}rā chōr^{a}ṭā ō-ch dharm^{a}śāḷna
having-become-after another road-from fifteen thieves the-same to-inn

āyā. Im chōr^{a}ṭā chāṅg^{a}lā mānūs tīs lōk miḷīna
came. So thieves good people thirty people having-gathered-together

whā̃ dhuṇī karīna ās^{a}pīs gōḷākarī baisyā-tā. Whā̃
there fire having-prepared round-about in-a-circle were-sitting. There

ēk śāw^{a}kārō āp^{a}lyō barōbar pāch mānūs lēna ēkāēkī āyō.
one rich-man his-own with five men having-brought suddenly came.

Ō warī ōnā saṅgā āyēl manuśyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were

kāran ō tīs mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something

hachchītō khāwāna dēw,' karī ichāryō. Tawā chāṅg^{a}lā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some

lōk phir^{a}tī nik^{a}ḷyō. Tawā ghar-ma-tī bāndī-lāyēl buttī
people walking set-out. When house-in-from that-was-tied-and-brought food

ōna didō. Tawā ō śāw^{a}kāryē khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,

'hū̃ tumārā-ma pand^{a}rā rupayā bak^{a}shīs dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you

ima-ch bais^{a}tānā hū̃ āṭ mānūs mējīna ṇauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given

barōbar ō uṭīna jāwā-pājē,' manīn kayō. Ōnō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyō	karīna	śāw^{a}kāryō	ō-par^{a}mān	wāṭī-didō.			Pand^{a}rā
became	*on-account-of*	*the-rich-man*	*in-that-way*	*having-divided-gave.*			*Fifteen*
chāṅg^{a}lā	manuśyāna	bak^{a}shīs	miḷyō.	Ō	tīs	lōk	kim
good	*to-men*	*reward*	*was-obtained.*	*Those*	*thirty*	*people*	*how*
baisyā-tā ?							
were-sitting ?							

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

English.	Gujarātī (Standard).	Sur^{a}tī.	Charōtarī.	Paṭanī.
1. One	Ēk	Ēk	Ēk, lābh	Ēk
2. Two	Be	Be	Be, bannē	Be
3. Three	Traṇ	Taṇ	Taiṇ	Taĭṇ
4. Four	Chār	Chār	T͟syār	Chyār, sār
5. Five	Pā̃ch	Pā̃ch	Pāt͟s	Pā̃s
6. Six	Chha	Chha	T͟sha, t͟shō, sō	Sō
7. Seven	Sāt	Sāt	Hāt	Hāt
8. Eight	Āṭh	Āṭh	Āṭh	Āṭh, āth
9. Nine	Naw	Naw	Naü	Naw
10. Ten	Das	Dah	Dah	Dah
11. Twenty	Vīs	Vīh	Vīh	Vīh^{a}
12. Fifty	Pachās	Pachāh	Pachāh	Pasāh^{a}
13. Hundred	Sō	Hō	Sō, hō	Hō, hô
14. I	Hũ	Ũ	Hũ, ũ	Hũ, hu
15. Of me	Mārō	Mārō, mmārō	Mārō	Mārō
16. Mine	Mārō	Mārō, mmārō	Mārō	Mārō
17. We	Amē	Hamē, ammē, ammō	Amē, amhē	Amē, amī, āp^{a}ḍē
18. Of us	Amārō	Hamārō, ammārō	Ām^{a}ṇō, amārō, ahmārō	Amārō, āp^{a}ḍō
19. Our	Amārō	Hamārō, ammārō	Ām^{a}ṇō, amārō, ahmārō	Āmārō, āp^{a}ḍō
20. Thou	Tũ	Tũ	Tu, tũ	Tũ, tu
21. Of thee	Tārō	Tārō	Tāh^{a}rō, tārō	Tārō
22. Thine	Tārō	Tārō	Tāh^{a}rō, tārō	Tārō
23. You	Tamē	Tamē, tammē, tammō	Tamē, tamō	Tamē
24. Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25. Your	Tamārō	Tamārō, tammārō	Tamārō	Tamārō

SENTENCES IN GUJARĀTĪ.

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Taiṇ	Tan	Tīn	3. Three.
Chār	Chār	Chyār	4. Four.
Pā̃s	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hāṭ	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Law	Ṇau	9. Nine.
Dah	Ḍas	Das	10. Ten.
Vīh	Vīs	Īs	11. Twenty.
Pasā	Pachchā	Pannās	12. Fifty.
S'hō	Sō	Sau	13. Hundred.
Hũ	Hũ	Hũ	14. I.
Mārō	Marō	Mārō	15. Of me.
Mārō	Marō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tũ	Ṭũ	Tū	20. Thou.
Tārō	Tarō, ṭarō	Tārō	21. Of thee.
Tārō	Tarō, ṭarō	Tārō	22. Thine.
Tamē	Tamē, ṭamē, ṭamēhōn	Tuma	23. You.
Tamārō	Tamārō, ṭamārō	Tumārō	24. Of you.
Tamārō	Tamārō, ṭamārō	Tumārō	25. Your.

English.	Gujarātī (Standard.)	Sur°tī.	Charōtarī.	Paṭaṇī.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, īnō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, īnō
29. They	Tēō	Tē, tēō, tēwaṇ, tēu	Tēō, ēō, tē	Tēō, ē
30. Of them	Tēōnō, temnō	Temᵃnō	Temᵃno, tēōno	Tēōnō, īmᵃnō, temᵃnō
31. Their	Tēōnō, temnō	Temᵃnō	Temᵃnō, tēōnō	Tēōnō, īmᵃnō, temᵃnō
32. Hand	Hāth	Hāth	Hāth	Paṇuchō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nā̃k	Nāk	Nāk
35. Eye	Ā̃kh	Ā̃kh	Ā̃kh, ā̃s, ā̃tsha	Ā̃kh, ō̃kh, ā̃khya, ā̃chh, ā̃s
36. Mouth	Mō̃	Mō̃, mōhᵃḍū̃	Mō, mōḍhū̃	Mhô, muṇḍhū̃, muḍū̃
37. Tooth	Dā̃t	Dā̃t	Dā̃t, dāt	Dā̃t, dō̃t
38. Ear	Kān	Kān	Kôn, kān	Kā̃n, kō̃n
39. Hair	Wāḷ	Wāl, nimāḷā	Wāḷ, mōwāḷā	Wār, wāḷ
40. Head	Māthū̃	Māthū̃	Māthū̃	Mathū̃, bhōḍū̃
41. Tongue	Jībh	Jībh	Dzīb, dzīv	Jīb
42. Belly	Pēṭ	Pēṭ	Pēṭ, hōdzᵃrū̃, ḍōdzyū̃	Pēṭ
43. Back	Wā̃sō	Barᵃḍō, wā̃sō, pīṭh	Pīṭh, bayᵃḍō, wā̃hō	Bayᵃḍō, wā̃hō
44. Iron	Lōḍhū̃	Lōḍhū̃, lōḍū̃	Lōḍū̃	Lōrū̃, lōḍhū̃
45. Gold	Sōnū̃	Sōnū̃	Hōnū̃	Hōnū̃
46. Silver	Rūpū̃	Rūpū̃	Rupū̃, tsāndī	Rūpū̃
47. Father	Bāp	Bāp	Bāp, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, māḍī, bā, jī
49. Brother	Bhāī	Bhāī, bhaī	Bhāī, bhaī	Bhaī
50. Sister	Ben, bahen	Ben	Ben, bôn, bun	Bhun, ben
51. Man	Māṇas, bhāyᵃḍō	Māṇah	Māṇah; manis; manakh	Māṇahᵃ, māhaṇ, mānekh, mānakh.
52. Woman	Bāyᵃḍī	Bairī	Bāyᵃḍī, bairū̃, bairī	Bayᵃrū̃

Kāthiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Tē, ī	Ṭē, ī	Ō	26. He.
Tēnō, īnō	Inō	Ōnō, wōnō	27. Of him.
Tēnō, īnō	Inō	Ōnō, wōnō	28. His.
Tē, ī, iwaḍāi	Ṭēhōn, ēhōn, ṭēō	Ōy	29. They.
Temᵃnō, imᵃnō	Ēhōnnō	Wanō, onō	30. Of them.
Temᵃnō, imᵃnō	Ēhōnnō	Wanō, onō	31. Their.
Hāth, bāwᵃḍũ	Hath	Hāt	32. Hand.
Pag, ṭā̃ṭiyā, ṭā̃gā, guḍā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ā̃khya	Ā̃kh	Ḍōḷā	35. Eye.
Môḍhũ, mô	Mũ	Muṇḍū	36. Mouth.
Dā̃t	Ḍā̃ṭ	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mô-wāḷā	Bāl	Kēs	39. Hair.
Māthũ, tôlô	Māṭhũ	Mātū	40. Head.
Jībh, ḷulī	Jībh	Jīb	41. Tongue.
Pēṭ, ōjhᵃrũ, ôdar	Pēt	Pēṭ	42. Belly.
Wā̃hō, barᵃḍō	Ballō	Piṭō	43. Back.
Lōḍhũ	Lōḍhũ	Lhōḍū	44. Iron.
S'hōnũ	Sunu	Sōnū	45. Gold.
Rūpũ	Rupu	Chāndī	46. Silver.
Bāpō, patyā	Bāpu	Bā	47. Father.
Mā, māḍī	Mā	Āyī	48. Mother.
Bhaī	Bhaī	Bhāyī	49. Brother.
Bôn	Ben	Bhēn	50. Sister.
Māṇah, jaṇ	Mānas	Mānūs	51. Man.
Bāyᵃḍī, bārᵃḍī, baī	Bāirī	Bāyī	52. Woman.

English.	Gujarātī (Standard).	Surᵃtī.	Charōtarī.	Paṭanī.
53. Wife	Wahu	Wahū	Astrī, bairũ, bayadī, wahu	Bāyaḍī, wahu
54. Child	Chhōkarũ	Chhōkarũ, bachchũ	Tshaiyũ, tshaḍyũ, tshōkarũ	Chhōrũ, sōrũ
55. Son	Dīkarō, chhōkarō	Chhōkarō, pōyarō	Tshaiyō, tshōkarō, mōṭiār, ditsarō.	Chhōkarō, sōkarō, saiyō, sōrō
56. Daughter	Dikarī, chhōḍī	Chhōkarī, pōrī	Tshōḍī, tshōkarī, ditsarī	Chhōkarī, sōkarī, sōrī
57. Slave	Gulām	Chākar, gulām	Gulām, lunḍō	Dāhō, lunḍō
58. Cultivator	Khēḍut	Khēḍut, khēḍanār	Tshēḍut, khēḍu, tshēḍu	Khēḍu, chhēḍu
59. Shepherd	Bhar-wāḍ	Bharawāḍ	Bharawāḍ	Bharawāḍ
60. God	Īśwar	Paramēhar	Paramēśar, Isawar	Paramēhar
61. Devil	Bhūt, sētān	Bhūt	Sētān, dayīt, rākhah	Bhūt
62. Sun	Sūraj	Sūraj	Huraj	Hūraj
63. Moon	Chandaramā	Chandaramā, chā̃dō-māmō	Tsō̃dō, tsandaramā	Chō̃dō
64. Star	Tārō	Tārō	Tarō	Tārō
65. Fire	Dēwatā	Āg, dēwatā	Dēwatā, āg, lāhē	Dēwatā
66. Water	Pāṇī	Pāṇī	Pō̃ṇī	Pāṇī
67. House	Ghar	Ghar	Ghar	Ghar
68. Horse	Ghōḍō	Ghōḍō	Ghōḍō, ghōḍũ	Ghōḍō
69. Cow	Gāy	Gāī	Gāy	Gāy
70. Dog	Kutarō	Kutarō	Kutarō, kutarũ	Kutarũ
71. Cat	Bilāḍī	Bilāḍī	Balāḍī, manī, manāḍī	Balāḍũ, minārī
72. Cock	Kukaḍō	Maraghō	Maraghō, kukaḍō	Kukaḍō, maraghō
73. Duck	Batak	Batak	Batak	Batak
74. Ass	Gadhēḍũ	Gadhēḍō	Gadhēḍō	Gadhāḍũ
75. Camel	Ū̃ṭ	Ū̃ṭ	Ū̃nṭ	Ū̃ṭ
76. Bird	Paṅkhī, pakshī	Paṅkhī	Paṅkhī, pantshī	Pañchhī
77. Go	Jā	Jā	Dzā	Jā
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bes	Beh	Beh	Beha

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Waü	Bāirī	Bāyᵃkō	53. Wife.
Sōkᵃrũ	Chhōkᵃḍũ	Pōryō	54. Child.
Sōkᵃrō, dīchᵃrō, putar, bēṭō, baṭō, chīkō, gagō, bālᵃkō.	Chhōkᵃḍō	Pōryō	55. Son.
Sōḍī, dīchᵃrī, chīchī, gagī, bālᵃkī.	Chhōkᵃḍī	Pōrᵃnī	56. Daughter.
Galām, kāfar	Gulām	Gulām	57. Slave.
Khēḍu, śēḍu, chhēḍu	Khēru	Kunᵃḅī	58. Cultivator.
Bhar-wāḍ, gōkᵃlī, pĩḍār	Bharᵃwār	Kurᵃbōryō	59. Shepherd.
Parᵃbhu, Bhagᵃwān Parᵃmēśar.	Khuḍā	Dēw	60. God.
Jhōḍ (zōḍ), walᵃgāḍ, kāraṇ, balā, lap.	Jin	Bhūt	61. Devil.
S'hūraj, dī	Suraj	Suraj	62. Sun.
Sãdō, sandarᵃmā	Chāḍō	Chānd	63. Moon
Sãḍarᵃḍũ, tārā	Ṭārō	Chāṇṇyō	64. Star.
Detᵃwā, khōṭāwᵃrō, ăgārā	Āg, dētᵃwā	Āg	65. Fire.
Pāṇī	Pāṇī	Pānī	66. Water.
Ghar, khôrᵃḍũ	Ghar	Ghar	67. House.
Ghōḍō	Ghōrō	Ghōḍō	68. Horse.
Gā	Gāy	Gāyī	69. Cow.
Kutᵃrō	Kuṭᵃrō	Kutᵃrō	70. Dog.
Malāḍī, balāḍī, mĩdᵃḍī, manī, manāḍī.	Mĩdᵃrō, minᵃrō	Mānjar	71. Cat.
Kukᵃḍō, marᵃghō, maraghᵃḍō	Marᵃghō	Kukᵃḍā	72. Cock.
Batak	Batak	Badak	73. Duck.
Gadhāḍō, khar	Gaḍhēru	Gāyᵃḍū	74. Ass.
S'hãḍiyō, ũṭhiyō	Unt	Hũṭ	75. Camel.
Paṅkhī	Paṅkhī	Pakᵃsī	76. Bird.
Jā, s'hatak, s'habak	Jā	Jā	77. Go.
Khā, śirāw, galach, jam	Khā	Khā	78. Eat.
Beh	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Surᵃtī.	Charōtarī.	Paṭaṇī.
80. Come	Āw	Āw	Āw	Āw
81. Beat	Mār	Mār	Mār, ṭhōk	Mār, jhuḍ, ṭhōk
82. Stand	Ūbhō thā	Ūbhō rēh	Ubu-reh	Ūbhũ rhē
83. Die	Mar	Mar	Mar (mēr *imp. 2nd sing.*)	Mar
84. Give	Āp	Āp, dē	Āl, āp	Āpy^{a}, āly^{a}
85. Run	Dōḍ	Dōḍ	Dōḍ, nāh, haḍī-muk	Dōḍ
86. Up	Upar	Upar	Upar	Upar
87. Near	Pāsē	Pāhē, sōḍē, hōḍē	Pā̃hē, pāhē	Pāhē
88. Down	Nīchē	Nīchhē, ēṭhē	Nētsē, hēṭhaḷ	Nẽchē
89. Far	Dūr, chhēṭē	Āghē	Vēg^{a}ḷũ, āghu, tshēṭyũ, sēṭyũ	Āghē, sēṭē
90. Before	Āgaḷ	Agāḍī, āgaḷ	Āgaḷ	Āgar
91. Behind	Pāchhaḷ	Pachhāḍī, pachhaḷ	Pātshaḷ, punṭē, tsēḍē, patsh^{a}wāḍē.	Pāsar, pũṭhē
92. Who	Kôṇ	Kôṇ	Kôṇ, kuṇ	Kuṇ
93. What	Śũ	Hũ	Śu	Hũ
94. Why	Śā māṭē	Hā-māṭē	Tsyam, śā-harũ	Chem, śīd, hā-kājē
95. And	Anē	Anē, annē	Anē, nē	Nē, anē
96. But	Paṇ	Paṇ	Paṇ	Paṇ
97. If	Jō	Jō	Dzō	Jō
98. Yes	Hā	Hōvē, hā	Hā, hôvē	Hā, hôvē
99. No	Nā	Nā	Nā	Nā
100. Alas	Arē	Arērē	Arē, hāy	Hāy, ōē
101. A father	Bāp	Bāp	Bāp, bāpā	Bāp
102. Of a father	Bāpnō	Bāp^{a}nō	Bāp^{a}nō, bāpānō	Bāp^{a}nō
103. To a father	Bāpnē	Bāp^{a}nē, bāpānē	Bāp^{a}nē, bāpānē	Bāp^{a}nẽ, -nē
104. From a father	Bāp-thī	Bāp-thī, bāpā-thī, -thakī	Bāpā-pā̃hē-thī, bāpā-kanē-thī.	Bāp-thī
105. Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106. Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, paḍᵃtāl, jhāpaṭ dē, ramᵃkāw, ṭhōk . .	Mār	Mār	81. Beat.
Kham, khōbh, khōbhaḷ, ubhaw	Ubhō rē	Hubar	82. Stand.
Mar, pāsō thā, ũsō jā, mēr, uhar.	Mar	Mar	83. Die.
Dē, āl, āp	Ḍē	Da	84. Give.
Dhōḍ, nās, bhāg, baṇᵃkāw, bañjēḍ.	Dōr	Nhās	85. Run.
Upar, māthē, ũchē . .	Upar	Upra	86. Up.
Pãhẽ, kanẽ, ṭhukᵃḍō, ôrō .	Pāsē	Kanna	87. Near.
Hēṭhō, nīsō, hēṭhẽ . .	Hēthē	Hiṭṭa	88. Down.
Sēṭẽ, āghō, āghē . .	Vēgᵃrē	Dūr	89. Far.
Mōrya, mōḍhāgaḷya . .	Āgar	Agaḷ	90. Before.
Wãhẽ, pasᵃwāḍē . .	Pachhar	Pāchal	91. Behind.
Kuṇ, kôṇ	Kôn	Kōn	92. Who.
Chīyō, śũ, kīyō . .	Sũ	Sū	93. What.
Chyam, chim, kim . .	Kam	Kā	94. Why.
Anē, nẽ	Nē, taṭhā . . .	Warī	95. And.
Paṇ	Pan	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, haā	Hā	Hōy	98. Yes.
Nā, uhũ	Nā	Naĭ	99. No.
Arē, rē	Arē	Ayyᵃyyō	100. Alas.
Bāpō	Bāpu	Bā	101. A father.
Bāpᵃnō	Bāpunō	Bānō	102. Of a father.
Bāpᵃnē, bāpānē . .	Bāpunē	Bāna	103. To a father.
Bāpā-thī	Bāpu-pās-ṭhī . . .	Bā-tī	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāpō	Bāpuhōn	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sur^{a}tī.	Charōtarī.	Paṭanī.
107. Of fathers	Bāp(ō)nō	Bāpōnō, bāpāōnō	Bāpānō	Bāp^{a}nō
108. To fathers	Bāp(ō)nē	Bāpōnē, bāpāōnē	Bāpānē	Bāp^{a}nē̃
109. From fathers	Bāp(ō)-thī	Bāpō-thī, bāpāō-thī, -thakī	Bāpā̃-kanē-thī	Bāp-thī
110. A daughter	Chhōḍī	Chhōk^{a}rī	Tshōḍī, dits^{a}rī	Sōḍī
111. Of a daughter	Chhōḍīnō	Chhōk^{a}rīnō	Tshōḍīnō	Sōḍīnō
112. To a daughter	Chhōḍīnē	Chhōk^{a}rīnē	Tshōḍīnē	Sōḍīnē̃
113. From a daughter	Chhōḍī-thī	Chhōk^{a}rī-thī, -thakī	Tshōḍī-kanē-thī	Sōḍī-thī
114. Two daughters	Be chhō	Be chhōk^{a}rī	Be tshōḍīyō	Be sōḍīō
115. Daughters	Chhōḍīō	Chhōk^{a}rīō	Tshōḍīyō	Sōḍīō
116. Of daughters	Chhōḍīōnō	Chhōk^{a}rīōnō	Tshōḍīyōnō	Sōḍīōnō
117. To daughters	Chhōḍīōnē	Chhōk^{a}rīōnē	Tshōḍīyōnē	Sōḍīōnē̃
118. From daughters	Chhōḍīō-thī	Chhōk^{a}rīō-thī, -thakī	Tshōḍīyō-pā̃hē-thī	Sōḍīō-thī
119. A good man	Sārō māṇas	Bhalō māṇah	Hārō māṇah	Hārō māṇah^{a}
120. Of a good man	Sārā māṇasnō	Bhalā māṇah^{a}nō	Hārā māṇah^{a}nō	Hārā māṇah^{a}nō
121. To a good man	Sārā māṇasnē	Bhalā māṇah^{a}nē	Hārā māṇah^{a}nē	Hārā māṇah^{a}nē̃
122. From a good man	Sārā māṇas-thī	Bhalā māṇah-thī, -thakī	Hārā māṇah-pā̃hē-thī	Hārā māṇah^{a}-thī
123. Two good men	Be sārā māṇas	Be bhalā māṇah	Be hārā māṇahō	Be hārā māṇahō
124. Good men	Sārā māṇas	Bhalā māṇahō	Hārā māṇahō	Hārā-māṇahō
125. Of good men	Sārā māṇas(ō)nō	Bhalā māṇahōnō	Hārā māṇahōnō	Hārā māṇahōnō
126. To good men	Sārā māṇas(ō)nē	Bhalā māṇahōnē	Hārā māṇahōnē	Hārā māṇahōnē̃
127. From good men	Sārā māṇas(ō)-thī	Bhalā māṇahō-thī, -thakī	Hārā māṇahō-pā̃hē-thī	Hārā māṇahō-thī
128. A good woman	Sārī bāy^{a}ḍī	Bhalī bairī	Harī bay^{a}ḍī	Hārū̃ bay^{a}rū̃
129. A bad boy	Naṭhārō chhōk^{a}rō	Kharāb chhōk^{a}rō	Naṭhārō tshōk^{a}rō	Naṭhārō sōrō
130. Good women	Sārī bāy^{a}ḍīō	Bhalī bairīō	Hārī bay^{a}ḍā̃	Hārā̃ bay^{a}rā̃
131. A bad girl	Naṭhārī chhōḍī	Kharāb chhōk^{a}rī	Naṭhārī chhōḍī	Naṭhārī sōrī
132. Good	Sārō	Sārō, hārō	Hārū̃, ṭhīk, bēś	Hārō
133. Better	-thī sārō (*better than*)	Ghaṇō sārō, ghaṇō hārō	Wadhārē hārū̃	-kar^{a}t^{a} hārō (*better than*)

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Bāpᵃnō	Bāpuhōnnō	Bānō	107. Of fathers.
Bāpᵃnē	Bāpuhōnnē	Bāna	108. To fathers.
Bāp-thī	Bāpuhōn-pās-ṭhī	Bā-ti	109. From fathers.
Dīchᵃrī	Chhōkᵃḍī	Pōrᵃnī	110. A daughter.
Dīchᵃrīnō	Chhōkᵃḍīnō	Pōrᵃnīnō	111. Of a daughter.
Dīchᵃrīnē	Chhōkᵃḍīnē	Pōrᵃnīna	112. To a daughter.
Dīchᵃrī-thī	Chhōkᵃḍī-pās-ṭhī	Pōrᵃnī-tī	113. From a daughter.
Be dīchᵃrīyũ	Be chhōkᵃḍī, be chhōkᵃḍīō	Bē bēṭyō	114. Two daughters.
Dīchᵃrīyũ	Chhōkᵃḍīō	Bēṭyō	115. Daughters.
Dīchᵃrīyũnō	Chhōkᵃḍīōnō	Bēṭyōnō	116. Of daughters.
Dīchᵃrīyũnē	Chhōkᵃḍīōnē	Bēṭyōna	117. To daughters.
Dīchᵃrīyũ-thī	Chhōkᵃḍīō-pās-ṭhī	Bēṭyō-tī	118. From daughters.
S'hārō māṇah	Ruḍō ādᵃmī	Chāṅgᵃlō mānūs	119. A good man.
S'hārā māṇahᵃnō	Ruḍā ādᵃmīnō	Chāṅgᵃlō mānūsnō	120. Of a good man.
S'hārā māṇahᵃnē	Ruḍā ādᵃmīnē	Chāṅgᵃlō mānūsna	121. To a good man.
S'hārā māṇah-thī	Ruḍā ādᵃmī-pās-ṭhī	Chāṅgᵃlō mānūs-tī	122. From a good man.
Be s'hārā māṇahũ	Be ruḍā ādᵃmī, be ruḍā ādᵃmīō.	Bē chāṅgᵃlā mānūs	123. Two good men.
S'hārā māṇahũ	Ruḍā ādᵃmīō	Chāṅgᵃlā mānūs	124. Good men.
S'hārā māṇahᵃnō	Ruḍā ādᵃmīōnō	Chāṅgᵃlā mānūsnō	125. Of good men.
S'hārā māṇahᵃnē	Ruḍā ādᵃmīōnē	Chāṅgᵃlā mānūsna	126. To good men.
S'hārā māṇah-thī	Ruḍā ādᵃmīō-pās-ṭhī	Chāṅgᵃlā mānūs-tī	127. From good men.
S'hārī bai	Majānī bāirī	Chāṅgᵃlī bāyᵃkō	128. A good woman.
Bhuṇḍō sōkᵃrō	Naṭhāḍō chhōkᵃḍō	Waṅgaḷ pōryō	129. A bad boy.
S'hārī baiyũ	Majānī bairīō	Chāṅgᵃlē bāyᵃkyō	130. Good women.
Bhuṇḍī sōḍī	Naṭhāḍī chhōkᵃḍī	Waṅgaḷ pōrᵃnī	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāṅgᵃlī	132 Good.
Baü s'hārō	Bahu ruḍō, bahu majānō	Wat-tī chāṅgᵃlī (? *better than that*).	133. Better.

English.	Gujarātī (Standard).	Surᵃtī.	Charōtarī.	Paṭanī.
134. Best	Sau-thī sārō	Hau-thī sārō, hau-thī hārō	Hārā-mā̃ hārū̃	Hau-thī hārō
135. High	Ū̃chō	Ū̃chō	Ū̃tsū̃	Usō
136. Higher	-thī ū̃chō	Ghaṇō ū̃chō	Wadhārē ū̃tsū̃	-thī usō
137. Highest	Sau-thī ū̃chō	Ū̃chā-mā̃ ū̃chō	Ū̃tsā-mā̃ ū̃tsū̃	Hau-thī usō
138. A horse	Ghōḍō	Ghōḍō	Ghōḍū̃, ṭāyᵃḍū̃	Ghōḍō, ghōrō
139. A mare	Ghōḍī	Ghōḍī	Ghōḍī	Ghōḍī, ghōrī
140. Horses	Ghōḍā(ō)	Ghōḍā	Ghōḍā	Ghōḍā, ghōrā
141. Mares	Ghōḍīō	Ghōḍīō	Ghōḍīō	Ghōḍīō, ghōrīō
142. A bull	Gōdhō	Gōdhō	Gōdhō, ākhᵃlō, hō̃ḍh, hō̃ḍhīyō.	Ākhᵃlō, gōdhō, hā̃ḍh
143. A cow	Gāy	Gāī	Gāy, gā	Gāy
144. Bulls	Gōdhā(ō)	Gōdhā	Gōdhā, ā̃khᵃlā, hō̃ḍhīyā	Ākhᵃlā, gōdhā, hā̃ḍh
145. Cows	Gāyō	Gāīō	Gāyō	Gāyō
146. A dog	Kutᵃrō	Kutᵃrō	Kutᵃrō	Kutᵃrō
147. A bitch	Kutᵃrī	Kutᵃrī	Kutᵃrī	Kutᵃrī
148. Dogs	Kutᵃrā(ō)	Kutᵃrā	Kutᵃrā̃	Kutᵃrā
149. Bitches	Kutᵃrīō	Kutᵃrīō	Kutᵃrīō	Kutᵃrīō
150. A he goat	Bakᵃrō	Bakᵃrō	Bakᵃrō, bōkᵃḍō	Bakᵃrō, bōkᵃḍō
151. A female goat	Bakᵃrī	Bakᵃrī	Bakᵃrī	Bakᵃrī, bōkᵃḍī
152. Goats	Bakᵃrāō	Bakᵃrā	Bakᵃrā̃	Bakᵃrā, bōkᵃḍā
153. A male deer	Haraṇ	Haraṇ	Haraṇ	Haraṇ
154. A female deer	Harᵃṇī	Harᵃṇī	Harᵃṇī	Harᵃṇī
155. Deer	Haraṇ	Harᵃṇā̃	Harᵃṇā̃	Harᵃṇā̃
156. I am	Hū̃ chhū̃	Ū̃ chhawū̃, chhū̃	Hū̃ tshū̃	Hū̃ sū̃
157. Thou art	Tū̃ chhe	Tū̃ chhe, chha	Tū̃ tshū̃	Tū̃ sā, sē
158. He is	Tē chhe	Tē chhe, chha	Tē tshe, se	Ē sē
159. We are	Amē chhaīē	Hamē chhaiyē, chhīē	Amē tshīē	Amē saīyē, sīyē, sa
160. You are	Tamē chhō	Tamē chhō	Tamē tshō, sō	Tamē sō

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Ghaṇō-j s'ñārō	Baḍhē-ṭhī ruḍō (majānō)	Sagaḷā-tī chāṅg^{a}lī	134. Best.
Usō	Ũchō	Uchchī	135. High.
Baü usō	Bahu ũchō	Wat-tī uchchī (? *higher than that*).	136. Higher.
Ghaṇō-j usō	Baḍhē-thī ũchō	Sagaḷā-tī uchchī	137. Highest.
Ghôḍō, ṭār^{a}ḍō, ṭāy^{a}ḍō	Ghōrō	Ghōḍō	138. A horse.
Ghôḍī, ṭār^{a}ḍī, ṭāy^{a}ḍī	Ghōrī	Ghōḍī	139. A mare.
Ghôḍā, ghōḍā̃	Ghōrā, ghōrāõ	Ghōḍā	140. Horses.
Ghôḍīyũ	Ghōrī, ghōrīō	Ghōḍī	141. Mares.
S'hā̃ḍh	Saṇḍh	Pāḍō	142. A bull.
Gā	Gāy	Gāyī	143. A cow.
S'hā̃ḍhō	Saṇḍhō	Pāḍā	144. Bulls.
Gāyũ	Gāyō	Gāy	145. Cows.
Kut^{a}rō	Kuṭ^{a}rō	Kut^{a}rō	146. A dog.
Kut^{a}rī	Kuṭ^{a}rī	Kut^{a}rī	147. A bitch.
Kut^{a}rā, kut^{a}rā̃	Kuṭ^{a}rā, kuṭ^{a}rāō	Kut^{a}rā	148. Dogs.
Kut^{a}riyũ	Kuṭ^{a}rī, kuṭ^{a}rīō	Kut^{a}rī	149. Bitches.
Bōk^{a}ḍō	Bak^{a}ḍō	Pāl^{a}wō	150. A he goat.
Bōk^{a}ḍī	Bak^{a}ḍī	Šēḷī	151. A female goat.
Bōk^{a}ḍā	Bak^{a}ḍā	Šēḷī	152. Goats.
Haṇṇā	Kaliyār	Haraṇ	153. A male deer.
Haṇṇī	Har^{a}nī	Har^{a}nī	154. A female deer.
Haṇṇā	Har^{a}nũ	Haraṇ	155. Deer.
Hũ sũ	Hũ chhe	Hũ chhau	156. I am.
Tũ sũ	Ṭũ chhe	Tū chha	157. Thou art.
Ī se	Ī, ṭē, chhe	Ō chha	158. He is.
Amē sayẽ	Hamē chhe	Hama chha	159. We are.
Tamē sō	Ṭamē chhe	Tuma chha	160. You are.

English.	Gujarātī (Standard).	Surªtī.	Charōtarī.	Paṭanī.
161. They are	Tēō chhe	Tēō chhe, chha	Tēō tshe, se	Ē sĩ, sẽ
162. I was	Hũ hatō	Ũ utō, hutō	Hũ hatō, utō	Hũ hatō
163. Thou wast	Tũ hatō	Tũ utō, hutō	Tũ hatō, utō	Tũ hatō
164. He was	Tē hatō	Tē utō, hutō	Tē hatō, utō	Ē hatō
165. We were	Amē hatā	Hamē utā, hutā	Amē hatā	Amē hatā
166. You were	Tamē hatā	Tamē utā, hutā	Tamē hatā, utā	Tamē hatā
167. They were	Tēō hatā	Tēō utā, hutā	Tēō hatā, utā	Ē hatā
168. Be	Hô, thā	Hô, thā	Thā, hô	Hô, thaü
169. To be	Hôwũ, thawũ	Hôwũ, thawũ	Thawũ, hôwũ	Hawũ
170. Being	Hôtō, thatō	Hôtō, thatō	Thatō, hôtō	Hatō
171. Having been	Hôīnē, thaīnē	Hôīnē, thaīnē	Thaïnē, hôīnē	Hôīnē
172. I may be	Hũ hôũ	Ũ hôũ	Hũ thawũ, hôwũ	Hũ haũ, thaũ
173. I shall be	Hũ hôīś, haīś	Ũ hôis	Hũ thayīś, hayīś	Hũ hôīś, hēh
174. I should be	......	Ũ hôt	......	......
175. Beat	Mār	Mār	Mār	Mār
176. To beat	Mārªwũ	Mārªwũ	Mārªwũ	Mārªwũ
177. Beating	Mārªtō	Mārªtō	Mārªtō	Mārªtō
178. Having beaten	Mārīnē	Mārīnē	Mārīnē	Mārīnē
179. I beat	Hũ mārũ	Ũ mārũ-chhũ, mārũ-chha	Hũ mārũ-tshũ, -tshu	Hũ marũ-sũ, mārusu
180. Thou beatest	Tũ mārē	Tũ mārē-chhe, mārē-chha	Tũ mārũ-tshũ, -tshu	Tũ mārē-sã, marēsẽ
181. He beats	Tē mārē	Tē mārē-chhe, mārē-chha	Tē mārē-tshe	Ē mārē-sẽ
182. We beat	Amē mārīē	Hamē mārīē-chhīē, mārīē-chha.	Amē mārīē-tshīē	Amē māriyē-saïye, mariyē-sīyē.
183. You beat	Tamē mārō	Tamē mārō-chhō, mārō-chha	Tamē mārō-tshō	Tamē mārō-sō
184. They beat	Tēō mārē	Tēō mārē-chhe, mārē-chha	Tē mārē tshe	Ē mārē-sĩ, mārē-sẽ
185. I beat (*Past Tense*)	Mẽ māryō	Mẽ mairũ	Mē māryō	Mĩ māryō
186. Thou beatest (*Past Tense*).	Tẽ māryō	Tẽ mairũ	Tē māryō	Tĩ, *or* tīē, māryō
187. He beat (*Past Tense*)	Tēṇē māryō	Tōṇē mairũ	Hēṇē māryō	Īṇē māryō

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Īwaḍāi se	Ēhōn chhe	Ōy chha	161. They are.
Hũ hatō	Hũ huṭō	Hũ hotō	162. I was.
Tũ hatō	Ṭũ huṭō	Tū hotō	163. Thou wast.
Ī hatō	Ī huṭō	Ō hotō	164. He was.
Amē hatā . . .	Hamē huṭā . . .	Hama hotā . . .	165. We were.
Tamē hatā . . .	Ṭamē huṭā . . .	Tuma hotā . . .	166. You were.
Īwaḍāi hatā . . .	Ēhōn huṭā . . .	Ōy hotā	167. They were.
Thā	Ṭhāw	Rha	168. Be.
Thāwũ	Ṭhāwũ	Rhawān	169. To be.
Thātō	Ṭhāṭũ	Rhatō	170. Being.
Thaīnē	Ṭhāīnē	Rhain	171. Having been.
Hũ thaũ	......	Hũ rhawōs . . .	172. I may be.
Hũ thaīś	Hũ hōs	Hũ rhawōs . . .	173. I shall be.
......	......	......	174. I should be.
Mār, mārya . . .	Mārō	Mār	175. Beat.
Mārᵃwũ	Mārᵃwũ	Mārᵃwū	176. To beat.
Mārᵃtō	Mārᵃṭō	Mārᵃtō	177. Beating.
Mārīnē	Mārīnē	Mārīna	178. Having beaten.
Hũ mārũ-sũ . . .	Hũ mārũchh . . .	Hũ mārūcha . . .	179. I beat.
Tũ mārē-se, mārũ-sũ, māras	Ṭũ mārēchh . . .	Tū māracha . . .	180. Thou beatest.
Ī mārē-se . . .	Ṭē mārēchh . . .	Ō māracha . . .	181. He beats.
Amē mārīẽ sayẽ . .	Hamēhōn mariyēchh .	Hama mārēcha . .	182. We beat.
Tamē mārō-sō . . .	Ṭamē mārōchh . . .	Tuma mārōcha . .	183. You beat.
Īwaḍāi mārē-se . .	Ṭēō mārēchh . . .	Ōy māracha . . .	184. They beat.
Mẽ māryō	Hũē māriyō, mẽ māriyō .	Hũ māryō . . .	185. I beat (*Past Tense*).
Tẽ māryō	Ṭũē māriyō . . .	Tū māryō . . .	186. Thou beatest (*Past Tense*).
Īnē māryō	Iē māriyō . . .	Ō māryō . . .	187. He beat (*Past Tense*).


English.	Gujarātī (Standard).	Sur^{a}tī.	Charōtarī.	Paṭaṇī.
188. We beat (*Past Tense*)	Amē māryō	Hamē mairũ	Amē māryō	Amē māryō
189. You beat (*Past Tense*)	Tamē māryō	Tamē māirũ	Tamē māryō	Tamē māryō
190. They beat (*Past Tense*)	Tēōē māryō	Tēōē māirũ	Hem^{a}nē māryō	Ĩm^{a}ṇē, *or* tēōē, māryō
191. I am beating	Hũ mārũ-chhũ	Ũ mārũ-chhũ, mārũ-chha	Hũ mārũ-tshũ	Hũ mārũ-sũ, mārusu
192. I was beating	Hũ mār^{a}tō-hatō	Ũ mār^{a}tō-tō	Hũ mār^{a}tō-utō	Hũ mār^{a}tō-tō
193. I had beaten	Mẽ māryō-hatō	Mẽ māirō-tō	Hũ māryō-utō	......
194. I may beat	Hũ mārũ	Ũ mārũ	Hũ mārũ	Mĩ māryō-tō
195. I shall beat	Hũ māriś	U māris, mārih, mārā, mā-rānō.	Hũ mārēś	Hũ māriś, mārēh
196. Thou wilt beat	Tũ mār^{a}śē	Tũ mār^{a}sē, mār^{a}hē	Tũ mārēś	Tũ māriś, mār^{a}śē, mārēh
197. He will beat	Tē mār^{a}śē	Tē mār^{a}sē, mār^{a}hē	Tē mār^{a}śē	Ē mār^{a}śē, mār^{a}hē
198. We shall beat	Amē māriśũ	Hamē mār^{a}sũ, mār^{a}hũ	Amē māriśũ	Amē mār^{a}śũ, mār^{a}hũ
199. You will beat	Tamē mār^{a}śō	Tamē mār^{a}sō, mār^{a}hō	Tamē mār^{a}śō	Tamē mār^{a}śō, mār^{a}hō
200. They will beat	Tēō mār^{a}śē	Tēō mār^{a}sē, mār^{a}hē	Tēō mār^{a}śē	Ē mār^{a}śī, mār^{a}hē
201. I should beat	......	......	......	......
202. I am beaten	Hũ marāũ, manē mār^{a}wā-mā̃ āvyō-chhe	Manē māirō chhe	Manē māryā-tshe	Hũ mār khāũ-sũ
203. I was beaten	Hũ marāyō, manē mār^{a}wā-mā̃ āvyō-hatō	Manē māirō tō	Mē mār khādhō-tō	Mĩ mār khādhō-tō
204. I shall be beaten	Hũ marāīś, manē mār^{a}wā-mā̃ āw^{a}śē	Ũ māirō jaīs	Hũ mār khaīś	Hũ mār khāīś
205. I go	Hũ jāũ	Ũ jaũ-chhũ, jaũ-chha	Hũ dzā-tshũ, dzaũ-tshũ	Hũ jaũ-sũ
206. Thou goest	Tũ jāy	Tũ jāy-chhe, jāy-chha	Tũ dzā-tshũ, dzaũ-tshũ	Tũ jaĩ-sũ, jay-sẽ
207. He goes	Tē jāy	Tē jāy-chhe, jāy-chha	Tē dzāy-tshe	Ē jay-sẽ
208. We go	Amē jaīē	Hamē jaīē-chhīē, jaīē-chha	Amē dzaīē-tshe	Amē jaïyē-sa, jaïyē-siyē
209. You go	Tamē jāō	Tamē jaō-chhō, jaō-chha	Tamē dzāw-tshō	Tāmē jaō-sō
210. They go	Tēō jāy	Tēō jay-chhe, jāy-chha	Tē dzāy-tshe	Ē jay-sī, jay-sẽ
211. I went	Hũ gayō	Ũ gīyō	Hũ dzyō, gayō, gyō	Hũ jyō, gyō
212. Thou wentest	Tũ gayō	Tũ gīyō	Tũ dzyō, gayō, gyō	Tũ jyō, gyō
213. He went	Tē gayō	Tē gīyō	Tē dzyō, gayō, gyō	Ē jyō, gyō
214. We went	Amē gayā	Hamē gīyā	Amē dzyā, gayā, gyā.	Amē jyā, gyā


Kāthiyāwāḍī (Jhālāwāḍī.)	Khārwā.	Ghīsāḍī (Belgaum).	English.
Amē māryō . . .	Hamē māriyō . . .	Hama māryō . . .	188. We beat (*Past Tense*).
Tamē māryō . . .	Ṭamē māriyō . . .	Tuma māryō . . .	189. You beat (*Past Tense*).
Im^a^nē māryō . . .	Ēhōnē māriyō . . .	Ōy māryō . . .	190. They beat (*Past Tense*).
Hũ mārũ-sũ . . .	Hũ mārũchh . . .	Hũ mār^a^wā-chha . .	191. I am beating.
Hũ mār^a^tō-tō . . .	Hũ mār^a^ṭō-huṭō . .	Hũ mār^a^wā-hotō . .	192. I was beating.
Mẽ māryō-tō . . .	Hũē māriyō-huṭō . .	Hũ māryō-tō . . .	193. I had beaten.
Hũ mārũ . . .	Hũ mārũ . . .	Hũ māryōs . . .	194. I may beat.
Hũ mārīś . . .	Hũ mārēs . . .	Hũ mārōs . . .	195. I shall beat.
Tũ mārīś . . .	Ṭũ mār^a^sē . . .	Tū mārōs . . .	196. Thou wilt beat.
Ī mār^a^śē	Ī mār^a^sē	Ō mārōs . . .	197. He will beat.
Amē mār^a^śũ . . .	Hamē mār^a^su . . .	Hama mārōs . . .	198. We shall beat.
Tamē mār^a^śō . . .	Ṭamē mār^a^sō . . .	Tuma mārōs . . .	199. You will beat.
Īwaḍāi mār^a^śē . .	Ēhōn mār^a^sē . . .	Ōy mārōs . . .	200. They will beat.
......	......	......	201. I should beat.
Mẽ mār khādhō-se . .	Hũnē māriyōchh . .	Hũ mār-khādō . .	202. I am beaten.
Mẽ mār khādhō-tō . .	Hũnē māriyō-huṭō . .	Hũ mār-khādō-tō . .	203. I was beaten.
Hũ mār khaīś . . .	Hũnē mār^a^sē . . .	Hũ mār-khāwōs . .	204. I shall be beaten.
Hũ jaũ-sũ . . .	Hũ jāũchh . . .	Hũ jāwūcha . . .	205. I go.
Tũ jās	Ṭũ jāy^a^chh . . .	Tū jācha . . .	206. Thou goest.
Ī jāy-sē	Ṭē jāy^a^chh . . .	Ō jācha	207. He goes.
Amē jāyẽ-sayẽ . .	Hamē jāyēchh . .	Hama jāyēcha . .	208. We go.
Tamē jāwō-sō . . .	Ṭamē jāōchh . . .	Tuma jāwūcha . .	209. You go.
Īwaḍāi jāy-se . . .	Ṭēō jāy^a^chh . . .	Ōy jācha . . .	210. They go.
Hũ jīyô	Hũ giyō	Hũ gayō . . .	211. I went.
Tũ jīyô	Ṭũ giyō . . .	Tū gayō	212. Thou wentest.
Ī jīyô	Ṭē giyō	Ō gayō	213. He went.
Amē jīyā . . .	Hamē giyā . . .	Hama gayō . . .	214. We went.

English.	Gujarātī (Standard).	Sur^{a}tī.	Charōtarī.	Paṭanī.
215. You went	Tamē gayā	Tamē gīyā	Tamē dzyā, gayā, gyā	Tamē jyā, gyā
216. They went	Tēō gayā	Tēō gīyā	Tēō dzyā, gayā, gyā	Ē jyā, gyā
217. Go	Jā	Jā	Dzā	Jā
218. Going	Jatō	Jatō	Dzatō	Jatō
219. Gone	Gayō, gaēlō	Gāy^{a}lō	Dzyō	Jēlō
220. What is your name?	Tamārũ nām śũ?	Tamārũ nām hũ chhe?	Tamāru nām śũ?	Tamārũ nām hũ?
221. How old is this horse?	Ā ghōḍānī umar kēṭ^{a}lī?	Ē ghōḍō kēw^{a}ḍō ch	Ā ghōḍō tsēṭ^{a}lā warah^{a}nō se?	Chēṭ^{a}lā̃ war^{a}hā̃nō ghōḍō sē?
222. How far is it from here to Kashmir?	Ahī̃-thī Kaśmīr kēṭ^{a}lē chhēṭē?	Ahī̃-thī Kaśmīr kēṭ^{a}lũ āghũ chhe?	Ā̃y-thī Kāś^{a}mīr tsēṭ^{a}lē khēṭē se?	Ahī̃-thī Kah^{a}mīr chēṭ^{a}lũ sēṭũ sē̃?
223. How many sons are there in your father's house?	Tamārā bāp^{a}nā ghar-mā̃ dīk^{a}rā kēṭ^{a}lā chhe?	Tamārā bāp^{a}nā ghar-mā̃ kēṭ^{a}lā chhōk^{a}rā chhe?	Tamārā bāpānā ghar-mā̃ tsēṭ^{a}lā dits^{a}rā?	Tārā bāp^{a}nā ghar-mō̃ chēṭ^{a}lā sōrā sē?
224. I have walked a long way to-day.	Hũ ājē ghaṇũ chālyō-chhũ	Ũ āj ghaṇũ chāilō-chhũ	Ādzē ũ bhaü hē̃ḍyō-tshu	Hũ ājē bhu āghē-thī āyō
225. The son of my uncle is married to his sister.	Mārā kākānō dīk^{a}rō tēnī bahen sāthē paraṇyō-chhe	Mārā kākānō chhōk^{a}rō tēnī ben sāthē painō chhe.	Mārā kākānō dits^{a}rō ēnī bōn vērē pay^{a}ṇyō-se.	Mārā kākānō saiyō pēlānī bhun^{a}nē pēnyō sē̃.
226. In the house is the saddle of the white horse.	Ghar-mā̃ dhōḷā ghōḍānũ jīn chhe	Dhōḷā ghōḍānũ palāṇ ghar-mā̃ chhe.	Dhōḷā ghōḍānō śōmaṇ ghar-mā̃ se.	Dhōrā ghōḍānũ jīn ghar-mō̃ paḍyũ sē̃.
227. Put the saddle upon his back.	Tēnī pīṭh upar jīn mukō	Tēnī pīṭh-par palāṇ kasō	Ēnā par śōmaṇ mā̃ḍō	Ghōḍā-par jīn mō̃ḍī-dō
228. I have beaten his son with many stripes.	Mē̃ tēnā chhōk^{a}rānē ghaṇā chāb^{a}khā māryā-chhe	Mē̃ tēnā chhōk^{a}rānē ghaṇā sapāṭā māirā-chhe.	Mē ēnā tshōk^{a}rānē bhaü kōy^{a}ḍā māryā.	Mī̃ īnā saiyānē̃ bhu hāṭ^{a}kā māryā.
229. He is grazing cattle on the top of the hill.	Tē tē tēk^{a}rīnē mathāḷē ḍhōr charāvē-chhe	Tē ṭēk^{a}rīnī ṭōch-par ḍhōr chārē-chhe.	Yē ṭēk^{a}ḍānī ṭōtsē ḍhōrā tsārē-se.	Ḍungar^{a}nī ṭōchī ē ḍhōrā̃ sārē-sē̃.
230. He is sitting on a horse under that tree.	Tē pēlā jhāḍ nīchē ghōḍā upar bēṭhēlō ūbhō chhe	Tē pēlā jhāḍ-nīchē ghōḍā-par bēṭhēlō chhe.	Ghōḍā-par sah^{a}wār thaïnē pēlā dzhāḍ-ēṭē ubō-tshe.	Pēlā jhāḍ nē̃chē ē ghōḍā-upar bēṭhō sē̃.
231. His brother is taller than his sister.	Tēnō bhāī tēnī bahen kar^{a}tā̃ ū̃chō chhe	Tēnō bhāī tēṇī ben-thī ū̃chō chhe.	Ēnō bhāï ēnī bun-kar^{a}tā̃ ūtsō tshe.	Īnī bhun kar^{a}tā̃ īnō bhāī usō sē̃.
232. The price of that is two rupees and a half.	Tēnī kīmat aḍhī rūpiyā chhe	Tēnī kimmat aḍhī rūpiā chhe.	Tē-nũ mūl aḍīi rupīyā se.	Īnī kēmat aḍhī rūpīā sē̃
233. My father lives in that small house.	Mārō bāp pēlā nānā ghar-mā̃ rahē-chhe	Mārō bāp tē nānā ghar-mā̃ rahē-chha.	Mārā bāp pēlā nānā ghar-mā̃ rahē-se.	Pēlā nō̃nā ghar-mā̃ mārō bhā rhē-sē̃.
234. Give this rupee to him.	Ā rūpiyō tēnē āpō	Tēnē ā rūpiō āpō	Ā rupīyā tēnē āpō.	Ā rūpīō īnē ālō
235. Take those rupees from him.	Pēlā rūpiyā tēnī pāsē-thī lō	Ā rūpiā tēnī pāhē-thī lō	Hēnī (*or* hanī)-kanē-thī pēlā rupīyā lyō.	Īnī-pāhē-thī ā rūpīā lēi-lyō.
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anē dōr^{a}ḍē bā̃dhō	Tēnē hārī pēthem mārō nē dōḍḍē bā̃dhō.	Tēnē hārī-pethē ṭhōk nē dōy^{a}ḍā-watē bā̃d.	Īnē̃ khūb jhuḍō anē rāś-thī bā̃dhō.
237. Draw water from the well.	Pēlā kuwā-mā̃-thī pāṇī kāḍhō	Kūwā-mā̃-thī pāṇi bharō	Kuwā-mā̃-thī pō̃ṇi kāḍ	Kuwā-mō̃-thī pā̃ṇi khē̃chō
238. Walk before me.	Mārī āgaḷ āgaḷ chālō	Mārī āgaḷ chālō	Mārī agāḍī hē̃ḍ.	Mārā āgar hē̃ḍō
239. Whose boy comes behind you?	Kōnō chhōk^{a}rō tamārī pāchhaḷ āvē-chhe?	Kōnō chhōk^{a}rō tamārī pāchhaḷ āvē-chha?	Kanō tshēyō tārī patshāḍī āwē-tshe (*or* -se)?	Kēnō saiyō tamārā pū̃ṭhī āvē-sē̃?
240. From whom did you buy that?	Kōnī pāsē-thī tamē tē vēchātũ līdhũ?	Kōnī pāhē tamē hē vēchātũ līdhũ.	Ā tē kēni-thī wētsātu līdhũ?	Ē tamē kēnī pāhē-thī vēsātũ līdhũ?
241. From a shopkeeper of the village.	Gām-nā ēk dukāndār pāsē-thī	Tē gām^{a}nā dūkāndār pāhē-thī.	Gām^{a}ḍānā hāṭ-wāḷā kanē-thī.	Gām^{a}ḍānā ēk hāṭ-wārā pāhē-thī.

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwā.	Ghīsāḍī (Belgaum).	English.
Tamē jīyā . . .	Ṭamē giyā . . .	Tuma gayō . . .	215. You went.
Īwaḍāi jīyā . . .	Ṭēhōn giyā . . .	Ōy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jāṭō	Jātā	218. Going.
Jīyô	Gayᵃlō . . .	Gayel	219. Gone.
Tamārũ nām śũ se ? . .	Ṭamāru nām sũ ? . .	Tārū nāw sū ? . .	220. What is your name ?
Ā ghôḍō chēṭᵃlā̃ warahᵃnō se ?	Ghōrō katᵃlō mōtō chhe ? .	Ē ghōḍāna kewᵃḍā waras ? .	221. How old is this horse ?
Ā̃ī-thī Kāśmīr chēṭᵃlũ thāy-se ?	Iyā̃-ṭhī Kasmīr katᵃlũ vēgᵃrũ chhe ?	Hyā̃-tī Kāśᵃmīr kewᵃḍī dūr ?	222. How far is it from here to Kashmir ?
Ṭamārā bâpᵃnā ghar-mā̃ chēṭᵃlā dīchᵃrā se ?	Ṭamārā bāpunā ghar-mā̃ katᵃlā chhōkᵃrā chhe ?	Tārā bānō ghar-ma kewᵃḍā pōryō ?	223. How many sons are there in your father's house ?
Hũ āj lā̃bē panthē hālyō-sũ	Hũ āj bahu chāliyō . .	Hũ āj ghanyō wāṭ chālyō .	224. I have walked a long way to-day.
Mārā kākānō dīchᵃrō īnī bôn hārē payᵃṇō-se.	Mārā chichānō ḍīkᵃrō inī ben-nā saṭhē paniyō.	Ōnī pōrᵃnī mārū kākānō bēṭāna didā.	225. The son of my uncle is married to his sister.
Ghar-mā̃ dhōḷō ghôḍānō sēmān se.	Ujᵃrā ghōrānũ palān ghar-mā̃ chhe.	Ō ghar-ma pāṇḍᵃrū ghōḍō khōgīr chha.	226. In the house is the saddle of the white horse.
Ghôḍē śeman nākhō . .	Inā upar palān mā̃ḍō .	Wanā piṭṭā-par khōgīr ghāl.	227. Put the saddle upon his back.
Mē̃ īnā dīchᵃrānē ghaṇā phaṭᵃkā māryā-se.	Hũē inā chhōkᵃḍānē ghanā chābᵃkā māriyā.	Ōnō bēṭāna ghanō māryō .	228. I have beaten his son with many stripes.
Ī dhārᵃḍī upar ḍhōrā sārē-se	Ī ṭēkarīnā maṭhārā par dhōr charāvēchh.	Ḍōṅgar-par ō ḍhōr charāwā-lāgyōcha.	229. He is grazing cattle on the top of the hill.
Jhāḍ(zāḍ) hēṭhē ghôḍā upar bēṭhō-se.	Ī pēlā jhār nīchē ghōrā-par bēṭhōchh.	Dzhāḍnā hiṭṭa ō ghōḍā-par baisōch.	230. He is sitting on a horse under that tree.
Īnō bhaī īnī bôn karᵃtā̃ usō-se.	Inō bhaī inī benᵃnā karᵃtā̃ ũchō chhe.	Ōnū bhāyī ōnū bhēn-tī uchchī-chha.	231. His brother is taller than his sister.
Īnī kēmat aḍhī rupiyā se .	Inī kimat harī rupiyā chhe.	Ōnī kimmat aḍī rupayā .	232. The price of that is two rupees and a half.
Mārō bāpō i jhũpᵃḍā̃-mā̃ rē-se	Marō bāp ṭē nānakᵃḍā ghar-mā̃ rēchh.	Mārū bā ō nhānā ghar-ma rhach.	233. My father lives in that small house.
Ā rupiyō īnē āpō . .	Ā rupiyō inē āp . .	Ē rupayā ōna da . .	234. Give this rupee to him.
Īnī pā̃hē̃-thī ōlyā rupiyā lyō	Pēlā rupiyā inī-pās-ṭhī liyō.	Ō-kan-tī ō rupayā māṅgila .	235. Take those rupees from him.
Īnē khub lagāwō nē dōrᵃḍē-thī bā̃dhō.	Inē khub mārō nē dollā̃-ṭhī banḍhō.	Ōna chāṅgᵃlā mārīna dōrī-tī bānd.	236. Beat him well and bind him with ropes.
Kuwā-mā̃-thī pāṇī kāḍhō .	Kuwā-mā̃-ṭhī pānī kaḍhō .	Hirī-ma-tī pānī tān . .	237. Draw water from the well.
Mārī āgaḷ sālō . . .	Marī āgar chālō . .	Mārā agaḷ chāl . .	238. Walk before me.
Tamārī wā̃hē̃ kunō sōkᵃrō āwē-se ?	Ṭamārī pāchhar kinō chhōkᵃḍō āvēchh ?	Tārā pāchal kēnō pōryō āwōcha ?	239. Whose boy comes behind you ?
Tamē i kunī pā̃hē̃-thī vēsātũ āṇyũ ?	Kinī-pās-ṭhī ṭamē khariḍiyũ ?	Ō tū ke-kan-tī ikī-lidō ? .	240. From whom did you buy that ?
Gāmᵃnā wāṇiyā pā̃hē̃-thī .	Gāmᵃnā ḍukānḍar-pās-ṭhī .	Ō khēḍānō dukānᵃwālā-kan-tī.	241. From a shopkeeper of the village.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART II.

SPECIMENS OF THE

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